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EDITORIALS & COMMENTS

The American Missal Again

LAST week we printed a letter from Bishop Ivins, Coadjutor of Milwaukee, stating that the whole responsibility for the contents of *The American Missal* was his, and naming the group of clergymen who, at his request, had collaborated with him in its production. The letter was like Bishop Ivins; a brave thing to write, since what he had believed to be and supposed to be a real contribution to Church literature was being treated by many bishops and members of diocesan conventions as a reprehensible production.

And it also enables us to say something on the subject. So long as it was being assumed that we were parties to the publication, it was, we felt, impossible for us to discuss it. If the theory that the publication of *THE LIVING CHURCH* and of all the books regularly published and advertised by the same publishers made this editor personally responsible for all of them were to be accepted, *THE LIVING CHURCH* would, of course, have a personal responsibility for all of them that would preclude us from free consideration of the value of any of them; and so long as we were under attack for the material contained in the publication we did not feel free to consider it. Now that Bishop Ivins has bravely accepted the responsibility we esteem that we may properly discuss the book.

This, indeed, need not operate to restrain any who prefer to treat the matter as the responsibility of some other person. If any priest chooses to do God service by speaking of the book as Morehouse's *Maverick*, or by any similarly choice appellation, he is quite at liberty to do so. In the first place we do not happen to know what a *maverick* is. Probably we ought to know and very likely we could find out by looking in the dictionary if we were interested enough to do so, but just now we do not have the information. Men have curious ideas of how to serve God, and we have no desire to limit the opportunities. Let liberty, therefore, be unrestrained.

BUT why should Bishop Ivins have wished to issue such a publication?

Strange to say, Bishop Ivins took Churchmen seriously when they said they believed in Church unity and when they protested that they were not seeking to promote Protestant Episcopalism (horrors, not at all!) but rather that we should all seek unity on a basis

of going back to the earliest times and resume a unity that *worked* for several centuries. [We cannot quote the official language just now, being away from our books, but most people will remember it, and how solemnly we have all averred it! It has been the watchword of the Anglican communion, repeatedly asserted by speakers, episcopal, clerical, and lay, by General Conventions and by Lambeth Conferences for at least half a century.] So Bishop Ivins took the earliest formularies of the Church of England that he could find and proceeded to translate them into modern English on the curious assumption that "the way to resume is to resume." But he did not stop at that, for others have edited and published the *Sarum Missal* in English. He took the *American Book of Common Prayer* and fitted all this translated language into it, so that wherever the American Church had set forth, we shall say, a collect, epistle, and gospel for a day, and so had made it of obligation to American Churchmen, he carefully used that language for his book; and when the American Church had not done so, he did the next best thing he could think of, which was to make as good a translation of the older language as he could, and use that language; but always giving preference to the *Book of Common Prayer* and fitting the older—yes, the *pre-Reformation*—services carefully into that.

And when he found that all this made too great a pressure on his time, he found two or three priests who caught the idea and helped him out in details; so that today we have no way of separating their work and of ascribing this collect to A, that versicle to B, or that lection to C. But most of the contents come ultimately from the Bible, and Bishop Ivins believed—foolishly, of course—that this Church was still, through many vicissitudes, a Bible Church; and that at least his colleagues in the episcopate, and perhaps some few others, would recognize and honor Bible language when they saw it.

Finally, when the rather bulky manuscript was nearing completion, there arose the practical question: how was it to be published? So Bishop Ivins went to the head of the corporation that had so many times before risked something in the interests of the Church and asked whether they would publish a book on those lines. Well, that head has developed a good deal of caution in his years, and has learned to be suspicious of a good

many things; moreover there were certain portions of the manuscript that happened not yet to be ready and so could not be submitted.

But the manuscript seemed to be worth while. There seemed a possibility that at least some of our Religious orders and possibly some parishes and perhaps an occasional Cathedral—and not churches called “advanced”—would try out such services as the Bishop had compiled; and, to make a long story short, the book was published; and the publishers were so proud of what the Bishop had enabled them to do that the earliest advertising took the form of sample pages so that the public could see tangibly just what was proposed.

Then came the aftermath and it came quickly. Comparatively few Churchmen caught the idea. Some few did, to be sure. The fact that half of the first edition was sold within two months testifies to that, as do various private and public letters, and unsolicited appreciative articles such as that by the Rev. Kenneth Ripley Forbes in last week's *Witness*. But bishop after bishop—yes, the very men who had made the touching speeches telling how they would sacrifice so much for a Christian unity that should not involve merely making Protestant Episcopalians of all the world—perish the idea—issued warnings to their dioceses against the book. Diocesan conventions adopted resolutions against it. And these bishops, and these resolutions, were not from the weaker part of the Church, but from the most populous dioceses. More men have condemned the book, by episcopal utterances or by votes in conventions, than can possibly have seen it. And by joining the name of the publishing house that dared to publish it with the name of the book, it has been possible to fight it with that most effective of methods—ridicule.

AS FOR *The American Missal* itself, perhaps enough has been said elsewhere. If some misguided individual should arise in General Convention and propose that it be authorized on a level with the Book of Common Prayer, we should certainly be opposed to it. People have asked, If you wanted those changes, why didn't you propose them for the Book of Common Prayer while the revision was pending? The answer is easy. We didn't want them.

The American Missal is declared to be “supplementary to the Book of Common Prayer.” As that, we accept it for those who want it. We certainly do not want it in place of, or on a par with, the authorized Prayer Book. We do not know of anybody who does.

But, somebody says, “There ought to be a law to prevent unauthorized supplements to the Prayer Book.” The laws that ought to be but are not enacted are legion. This is one of them. Some excellent gentlemen would take over our national prohibition law and apply it to the Church. Having been such an overwhelming success in the State, they would have it extended to whatever they don't like in the Church. An admirable idea; only, they must wait until the law is enacted. It isn't enough that it ought to be.

But isn't the book uncanonical? Well, why didn't we think of that when we were passing resolutions inviting the Christian world to a unity that shouldn't make them all Protestant Episcopalians? If we misled a simple-minded bishop who took us at our word, whose fault is it? Some of us meant it. Others of us obviously did not. The fate of those who believed in it is proof enough of the latter. But we all affirmed it and some of us have made excellent speeches on the subject. Now it is evident that much of our Christian unity literature must be junked. As for the bishops and others who are accustomed to interpolate extempore or other prayers

when they please, let them read these latest episcopal utterances, their own and their colleagues'. They show clearly that there must be no “unauthorized” prayers prayed by Protestant Episcopalians. The Lincoln judgment, that once was prized as the bulwark of the Church, has now been repealed—by bishops. Avault that miserable Archbishop who held that liturgical interpolations were not necessarily illegal. How little he knew about how “broad” we were—and we admit the fact. Those bishops, however, seem to have been most statesmanlike who simply declared the Missal to be “unauthorized.” The book says so in unmistakable terms itself, and the statement is true.

It is evident that to most Churchmen Christian unity means Pan-Protestantism. They may not really intend that limitation but they have in mind simply an association of Protestants of every name. There is no place in their scheme for a Catholic element. That is why *The American Missal* took them so by surprise. Their conception of unity has no place in it for Catholics of any sort. If they ever think of the Pope in connection with it, they assume that he must come to the reunited Church as a Protestant minister would come. Catholic unity is something wholly beyond their ken. We could not have had such episcopal blunders as we have had during these recent months if our bishops had had any conception of what Catholic unity would imply. Perhaps we have assumed too much. Perhaps we have all moved too fast. At any rate the awakening has been salutary. Let us at least find out where we stand.

LASTLY, what shall be done with Bishop Ivins? He is guilty. He says so himself. Guilty of *thinking*. Guilty of believing that his colleagues in and out of the episcopate were sincere. Well, he has probably learned some things in the past few months. We doubt whether he will be fooled a second time.

Some may hold that he should be burned at the stake. Or if that is rather too suggestive of the past, that he should at least be deposed. Let us do one or the other with him at the coming General Convention. Let us nip in the bud the pernicious doctrine that any of us believed what we said about this Church inviting to a Church unity that is not based upon Protestant Episcopalians.

Or else, let us, like men, bear witness that most of us ought to be ashamed of ourselves for the events of the past few months. We are quite willing that our bishops should lead us in this movement of penitence. It may be a new Bishops' Crusade. After all, it isn't a sufficient reason for upholding the Apostolic Succession that our bishops, or some of them, may make us envious of Presbyterians.

And incidentally we may close with a little advertising. The events of these months must have convinced the unprejudiced onlooker that THE LIVING CHURCH stands alone as the Church's Liberal newspaper. Liberals may indeed have used other periodicals to speculate upon how best to obtain a partisan advantage out of *The American Missal*. But they have not tried Liberalism. That has been left entirely for THE LIVING CHURCH.

Selah.

HOW can one pour a gallon of liquid into a quart container? That is the problem that we have propounded before in these columns, and that nobody has yet been able to solve to the satisfaction of this editor, insofar as it applies to the analogous problem of condensing news and other material to fit the

space limitations of THE LIVING CHURCH. Not a week goes by that some disappointed or irate correspondent does not write us to complain that some item that he sent has been cut to a fraction of its original length or omitted entirely. Often such letters go on to say that items of much less importance were published. Sometimes they demand that the subscriber's subscription be cancelled forthwith.

Consider the editor's problem. Every week we receive enough material, much of it very interesting (at least to us), to make a fairly creditable reproduction of the *Saturday Evening Post*, so far as mere size is concerned. But we cannot enlarge the paper. As it is it contains more column inches than the second largest weekly of the Episcopal Church, and nearly as many as the third and fourth largest combined. To maintain this volume, the publishers have to assume a heavy annual deficit that is a considerable burden to them.

There is only one other way of meeting the problem. The editor must (and does) call upon his two faithful allies, the waste basket and the blue pencil, to dispose of the surplus material. It is obvious that, as eighty percent of the news material arrives on Monday, the editor and his assistant, preparing this material for the press as rapidly as possible, will sometimes cut out items of more importance than others that are printed. Anyone who has ever been in a printing establishment when any newspaper was being "put to bed" will appreciate the many last minute factors that enter into the selection of what goes in and what is left out. Nor does a busy editor have time to explain to the writer of each rejected item just why his literary child suffered an early and violent death.

Then there is the matter of duplication. Up to Saturday of last week we had received seven accounts of the Hobart commencement. On Monday four more came in. Obviously we can use but one, and that one must be cut to make space for other commencement reports and general news. So all eleven who sent in these reports will be more or less disappointed, and perhaps some of them will cancel their subscriptions.

And so it goes. Rarely indeed does anyone write the editor—any editor—to express his approval of an editorial or of the way the paper is managed. (Bishop Fiske's letter in the adjoining column is a delightful and much appreciated exception.) But every week plenty of them tell him what's the matter with his paper or himself.

Yes, after reading such criticisms for years, we realize that any reader could edit THE LIVING CHURCH better than its editor and his staff, but the curious part is that none of them will actually assume the honor and the glory (and the blame and the deficit), so we plod along as best we can, rejoicing that we are blessed with a sense of humor and an optimistic nature—the two real essentials of an editor.

And we shall continue to pour our gallons of news into our quarts of space, and let the surplus spill where it may.

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

RUSSIAN ORTHODOX THEOLOGICAL SEMINARY IN PARIS FUND

A Priest\$ 10.00

CANON BRIDGEMAN FOR WORK WITH ORTHODOX CHILDREN

A Priest\$ 10.00

THANK YOU!

To the Editor of the Living Church:

MANY of us who realize that the passing of *The Young Churchman* and *The Shepherd's Arms* is, as you say in your editorial comment [L. C., June 13th], the necessary result of improved methods in religious education, assuredly share, at the same time, in your feeling of regret at the loss of two periodicals once so valuable in religious school work. Although no longer useful in changed conditions, with the new psychology of youth, and in view of improved methods in Church school work, we are hopeful that many others, also, will realize how valuable a service these periodicals fulfilled in the past and what a debt we owe to the publishers for supplying so real a need in other days.

More especially, it seems to me that this change of policy, by which you will concentrate upon the publication of THE LIVING CHURCH as your chief periodical responsibility, offers an opportunity to tell you that many of us feel that we owe a still larger debt to the Morehouse Publishing Co. for the service it has rendered the Church through all these years of splendid effort—a debt which ought to be publicly acknowledged. What would the Church do without such a publishing house as the Morehouse Co.?

Surely even those who have been critical of a recent publication, for which sole responsibility has now been assumed by the authors and compilers, would not wish to forget the gratitude due the Morehouse Co. in carrying on a work without which the Church would be seriously handicapped, always with slight financial reward and often at real sacrifice. We cannot let this incident pass without an expression of appreciation of the service thus rendered in so unselfish a spirit. That spirit is beautifully exemplified in the readiness to accept financial responsibility for such publications as those of the Christian Nurture Series, whose continued success has made the earlier publications no longer profitable or necessary.

We are a thoughtless folk, we Church people; else the names of Morehouse, Pott, Gorham, and Jacobs would be more often acclaimed. There are, however, numerous friends who do not forget, even though on occasion we may feel that "someone has blundered." We appreciate, also, and so do many others, the fairness and the sympathetic understanding of other viewpoints which characterize the editorial policy of THE LIVING CHURCH. Here in these columns we are sure to find true tolerance, a fine charity, and a sound mind, and we are glad to say this, even when we cannot see eye to eye with you on all occasions.

It is a real service which the Morehouse Publishing Co. and THE LIVING CHURCH have rendered to the Church and it has brought to your editor the esteem, confidence, and affection of his fellow-deputies in General Convention, as has been more than once made manifest during its sessions, a feeling in which his friends rejoice and which they gladly pass on to be shared by his colleagues in the publishing office, to whom, also, the Church must feel deeply grateful.

(Rt. Rev.) CHARLES FISKE,
Bishop of Central New York.

AS OTHERS SEE US

AMERICAN Church papers are a continual source of interest to me, but I am bound to confess to some bewilderment now and then. Chicago has an official paper called *The Diocese*, the editor of which is a master of headlines. In the presence of several friends I read out one of these. It ran "Distant Points Call Clergy for Vacations." My companions made several guesses at the meaning and failed to elucidate the mystery. A long meditation on the theme provided a solution. We were merely being told that the clergy had gone long distances for their holidays. This over, I tried another on the company. It read as follows: "Varied Experiences Recalled by Dea. Elizabeth." Who on earth was "Dea."?? When we had finished the article which followed we discovered that "Dea." is a Chicago abbreviation for Deaconess.

I suppose the making of such headlines is an art which Americans only can master. In my last copy of THE LIVING CHURCH I read: "Hold Memorial Service in Paris Cathedral." Being an obliging soul I felt ready to do anything to help, especially if invited to do so by a Cardinal Archbishop. However, before booking my passage I read the paragraph which followed, and to my surprise discovered that the memorial service had already been held in the American Pro-Cathedral in Paris.—*The Bishop of Southwark (England).*

DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

DEFENDED AND COMFORTED

Sunday, June 21: Third Sunday after Trinity

READ I Peter 5:5-11.

WHAT a wonderful proof of God's love and care is given to us in these words of St. Peter! He must have spoken them, guided by the Holy Spirit, from his own experience, for they ring with a sincerity which can only come from personal knowledge. The devil, as a roaring lion, still walks about and his temptations are many and sometimes fierce. We need Christ to defend us from the devil's attacks. And then we need comfort, for these trials weary us and make us fear lest our Christianity be unreal and our love feeble. We are God's children and He watches over us with a divine Father's solicitude. He is the God of all grace, and we can rely upon Him. "Be not afraid," He calls, and at His voice the devil runs away and peace comes and we are comforted.

Hymn 223

Monday, June 22

READ Exodus 14:13-18.

WE DO not let the Lord fight for us as often as we might. We try to do the fighting ourselves, thinking we are strong enough, and so we are defeated. It is a noble faith which cries: "O Lord, I am oppressed; undertake for me!" (Isaiah 38:14.) And God never fails when we thus call upon Him. His way may not be our way, for too often we try to compromise with the enemy; we cry, as did Lot when he was escaping from Sodom and came to Zoar: "Is it not a little one?" (Genesis 19:20.) But God's way is final. He destroys the evil while we hold our peace and trust ourselves to Him. It is only thus that we find comfort. His defense is sure (Psalm 59:16). This faith does not imply idleness on our part, but our activity is shown by our going forward in the path which God opens, with a song of praise and thanksgiving. How splendidly David expressed it in His hymn of adoration! Let us read Psalm 18:2, and give the words a personal application.

Hymn 258

Tuesday, June 23

READ St. John 14:5-9.

OFTEN in our lives the Lord bids us overcome evil with good. Temptations are mastered by some kind service which we render in the name of Him who is the Way, the Truth, and the Life. It is the positive that best overcomes the negative, and the dear Master bids us to a life so active under His example and guidance that dangers and adversities have no chance to oppress us. The old hymn of Isaac Watts is an axiom: "Satan finds some mischief still for idle hands to do." It was the unceasing activity of Him who "went about doing good" that brings us a divine example. And the three words He uses of Himself are all suggestive of action. He is the Way, and we walk in it. He is the Truth, and we live by it. He is the Life, and we are born again. It is this progressive Christianity that gives at once the defense and the comfort.

Hymn 279

Wednesday, June 24: St. John Baptist

READ Isaiah 40:1-11.

IT WAS a wise selection of this blessed chapter of Isaiah as the epistle for the day kept in memory of St. John the Baptist's birth, for it was he who brought comfort as he declared Jesus of Nazareth to be the Messiah: "Behold the Lamb of God." (St. John 1:29.) Christ is our Defender and our Comforter, and to point others to Him is to fulfil a blessed mission. If some soul in the blissful abode of Heaven shall say to you or to me, "You led me to Christ," will it not be a joy in which we can rest eternally? A troubled life,

and you tell the truth of Christ's care. A man or woman who is not in the fold, and you give the invitation. A sinner, and you point to the Cross and sin is forgiven. Surely that is to make life worth while! That is to establish a Defence and a Comfort which shall never fail, but which shall spread from one to another in an endless progression. "He brought him to Jesus"! The words inspire!

Hymn 496

Thursday, June 25

READ II Thessalonians 2:15-17.

STABLISH you"—what a blessed sound the words give as we look upon an ever-changing world in which nothing seems fixed, and then look upon ourselves in our unstable and unsettled ways of thinking and living! So the words of St. Peter in our epistle bring the same message: "The God of all grace—stablish, strengthen, settle you." There is no chance for God to defend and comfort us when we are shifting and wavering in faith and life. There is a faith which was once for all delivered (St. Jude 3). There are fixed rules of conduct, for morals are not variable. There are fixed methods for spiritual growth given by the Master Himself. To be "established" so that circumstances and conditions cannot twist us about in faith and conduct and devotion—that is an assurance of God's defence and comfort.

Hymn 220

Friday, June 26

READ II Corinthians 11:24-28.

DANGERS are the perils which threaten us from without. Adversities are hardships and miseries which have to do with our personal experience. We are exposed to the follies and crimes of men, and we are beset by sorrows, bereavements, sicknesses, and fears. How can we live calmly and quietly when thus tried by foes without and within? Only by looking for and relying upon the Eternal Power who is near us and cares for us. It may seem at times as if His right hand were withdrawn. So our blessed Lord, bearing the human burdens of the whole world, cried, "My God, why hast Thou forsaken Me?" But He was not forsaken. All the Company of Heaven was gathered about Calvary where the holy Armageddon conflict was enacted. God is never so near as when we especially need Him, and at our call, which proves our readiness of desire for His aid, He quickly comes with conquering power.

Hymn 416

Saturday, June 27

READ Exodus 15:1-21.

THIS glorious song of triumph which Moses and the people sang may well be a type of our songs of gratitude to God when in our dangers and adversities He is our Defender and Comforter; and surely it is an anticipation of the great song of victory when at last sin and Satan will be destroyed forever. In our struggles and prayers we must ever have a vision of the final triumph which shall be the completion of salvation. It is this assurance of the last mastery that sustains us as we meet our trials and look to God for help. It may seem a long experience for us and long for the world, but so we are being prepared for the final and unending good, and so we are learning the loving care of Him who shall at last, with a great and holy manifestation of His power and amidst the songs of angels, receive His own into the Home He has made ready for them, and danger and adversity shall fall forever before the holy Defender and Comforter.

Hymn 99

Dear Lord, Thou art the supreme Helper and upon Thee I rely, for Thou wilt fight and conquer for me. Only lead me to trust Thee and to know that Thy defence is sure. Amen.

Dynamic Anglicanism

By the Rev. Richard Flagg Ayres

THE vision before the eyes of the apostolic band was that of a Church as a fellowship of all those who were faithful followers of our Lord. To them the Church was the Body of Christ, the expression of His life, the living witness to His power, and the manifestation of His winning love. To this exalted ideal we must return if the Christian Church is to fulfil its mission to humanity. We are called to the task of converting men, of bringing them into full communion with God and fellowship with man through loyalty to Jesus Christ.

The Anglican communion is a vital unit of the Holy Catholic Church. Her position is unique. She shares with other historic branches of the Church the apostolic ministry, and conserves in her devotional life the rich treasures of pre-Reformation Catholicism. She also incorporates the best that was won by those sturdy heroes of the Protestant Reformation itself. Our Book of Common Prayer is a storehouse of Catholic truth and life, a charter of liberty and enlightenment. The opportunity of the Anglican communion is tremendous, her responsibility equally so. It is necessary that she hold fast the sense of oneness with the Universal Church if her vision is to be clear, if she is to realize her opportunities and faithfully discharge her responsibilities.

The Catholic ideal is a spiritual ideal. That Catholicism should again be reduced to a materialistic formula is one of the tragedies of the post-Reformation reaction. The temptation to reduce a spiritual vision to a clear-cut series of graphic curves has paralyzed many progressive movements, and at times threatens to smother the life of Anglo-American Catholicism itself. The extreme to which such a mechanistic interpretation of Catholicism can go is illustrated in one of Vernon Staley's works. *The Catholic Religion* is in many respects a splendid book, but in it he writes:

"At present the Eastern, the Roman, and the Anglican portions of the Church make up the Catholic Body—the Universal Church" (p. 63).

Some enthusiasts for this theory have gone so far as to liken the unity of these three branches into the one Church to the unity of the three Persons of the Holy Trinity in one God. However, attractive as such a comparison may be, it is a clear perversion of truth, one of those intellectual gilt cords in the noose of which our power of creative thinking is so often strangled. The Universal Church of Jesus Christ is a body far more wonderful, far more inclusive, far more spiritual in its meaning than such a definition would indicate. It is a body compelling our loyalty, broadening our outlook, and demanding our best efforts in the service of its Master.

The Catholic Church comprises all the saints. It is composed of "all sorts and conditions of men," and there is no man so peculiar, so misled, yes, even so ignorant, but that in his loyalty to our Saviour he has something to contribute to our common life.

Christ comes to men through men. We value our direct mystic approach to the Risen Lord, but the quality and depth of that communion depends in large part upon our having apprehended Him through the lives of His followers. This cumulative wealth of inherited experience, this ever-deepening understanding of Christ and His relation to men, constitutes one of the greatest values of the Catholic Church. A priest, representing the whole Church of God, cannot rely exclusively upon his own experience. A layman, struggling to understand and to follow his Master, cannot live in isolation. That the corporate life be included in the individual's experience is essential to growth in faith and life.

NO MATTER what our personal experience has been or how real and all-inclusive it seems to us, we cannot take it as final. We, as priests and laymen, must rely upon our immediate experience of God as the primary credential of our apostleship. But we must go further than that if we hope to enter the fulness of the Catholic life. We must live in unity with those giants of the faith whose devotion to our Lord led them through strong saintly lives to a noble death in His

service. We both increase our effectiveness and decrease our egotism as we appreciate and appropriate the treasured experience of the Church's life.

We are heirs of a living, a growing, faith. The faith, as a system of doctrine, was not once and for all delivered unto the saints in an hermetically sealed packet, complete and unchangeable. Rather, it was delivered as a child is delivered, once and for all, but to live and to grow. The expression of the faith has been enriched by generations of saintly lives. It is ever growing in significance, and only as we enter into its spirit and try to apprehend it in all its fulness and variety can we do justice to the highest vision of the Catholic Church.

The development of the Faith includes not only those relatively peaceful advances which have taken place in Catholic history, but also the more violent periods of reformation and revolt. Consider, for instance, the Protestant Reformation of the sixteenth century. It has been hailed by some as the advent of pure Christianity, before which men groped blindly in the darkness of sacerdotal tyranny towards a light from which they were barred by the Church itself. On the other hand, others have bewailed the Reformation as the cataclysmic destruction of Catholic unity, a barbarous sequel to a Golden Era of the Western Church. Neither conception does justice to the facts, and neither will explain the genius of the Anglican communion.

The Reformation was neither the genesis nor the exodus of true Christianity. It was a glorious landmark in the history of the Church. For while we recognize the disastrous nature of some of its consequences we may still thank God for its constructive accomplishments. The English Reformation, while differing in form from the continental revolt, wrought changes just as vital to Christian thought. Not only does the English Church renounce papal supremacy, Roman organization, and Roman discipline, but it differs at the very foundations of its religious thinking. The Reformers, it is true, were not in many respects either liberal or progressive, but they restored a balance to the Church which made it possible for true liberty and progress to take on a new meaning in Christian thought and to have a more prominent place in the life of the Church.

We may have little patience with the man or woman who embraces the remarks of every rhetorical preacher, whose views are as unsound as his words are profuse, with the inane statement that "the heresy of today is the orthodoxy of tomorrow." For that contention there is little historic justification. But there is a place within the Christian brotherhood for the real revolutionist, the clean living, sincere disturber of the peace. A violent, free thinking smasher of idols, a powerful leader of the opposition, is needed now and then to rouse the Church from a peaceful, life-sapping contentment with mediocrity to an awakening of apostolic zeal, tempered and guided by thoughtful, honest conviction.

In emphasizing our fellowship with the revolutionary element in the Christian Church, we need not minimize the value of organizational unity and continuity. Organization is necessary. It keeps our loyalty from becoming a mere sentimental attachment to a high, but vague, ideal. It centralizes and disciplines the expression of our faith. But organization and reorganization cannot be of paramount interest to the Church. Studdert-Kennedy, in his little book, *The Word and the Work*, writes:

"When an organization or mass movement becomes an end in itself, and mere loyalty to it is regarded as the highest duty, whether it be a nation, a class, a party, or a church, the result is the moral and spiritual disintegration of the individual soul" (p. 31).

We are not commissioned to work out schemes for organizational unity, exhausting our energies in the vain attempt to reassemble the scattered fragments of Christendom into an organic whole. We are commissioned to lay the foundations for such unity by spreading the pure Gospel of Jesus Christ among men. The most effective way to insure the safety of the Church, and ultimately to restore its visible unity if that be in God's

program, is to do the work of the Master. The "Gates of Hell" cannot prevail against a body of loyal disciples, living true to the standards of their Saviour and carrying His life into the lives of His people. The unity of Christian character is the one bond which can never be dissolved. When the members of every branch of the Church draw nearer to the character of our Lord they will find that in nearing Him they have drawn more closely into a unity with each other.

THE Anglican communion has a splendid opportunity to make a definite contribution to the vitality and unity of the Christian Church. The full power of the Catholic faith is hers, with its effective medium of an apostolic ministry and a sacramental approach to the hearts of men. She further works in the freedom and the purified atmosphere of thought brought by the Protestant Reformation. If true to her mission, our Church is truly representative of all that is best in Catholicism and of all that is of value in Protestantism. To weld these two great traditions into an effective, dynamic unit is her task. Only as two sets of values are united, in teaching and in worship, flooding the character of Christ and His Church with a wealth of new meaning, can the Church minister to the needs of humanity faced with the problems and difficulties of modern life.

A PARSON WHO WENT TO PRISON

Father Tooth As I Knew Him

BY THE REV. DESMOND MORSE-BOYCOTT

A BELL has pealed, and a grand old man named Arthur Tooth has gone.

Here and there have been pictures of him, and a few short comments, saying that he was once in prison, but the point has been missed. He is memorable for a greater reason, for he was two things—a saint who radiated in perpetual sunshine, and a man who bridged a gulf.

The gulf that he bridged divides the great Tractarians from present-day Anglo-Catholics. This is not the place to describe Anglo-Catholicism, but it is, perhaps, the place to say how anxious many of us younger Anglo-Catholics are over our position in the Church of England, upon whom has fallen the mantle of such illustrious forerunners as . . . John Keble, who wrote *Sun of My Soul*, and Dr. Pusey, and John Henry Newman, who wrote the *Dream of Gerontius*, and Manning, at one time archdeacon in the Church of England, and at another, almost Pope, with a host more, who were, for weal or woe, making history in their generations, and that not ecclesiastical in the narrow sense. The history they made is written over the face of the world-wide Anglican communion, though some of them seceded. There were giants in those days. There are few giants now, though the average height is increased. The Anglo-Catholic Movement cannot boast a leader, perhaps providentially, for its vocation is to permeate, not to dominate.

Father Tooth was one of these, and his tale is worth telling. He told it to me one day when, amidst a swirling mist, I toiled to the back o' beyond to see him in a school that he kept for boys, many of them orphans. The mist reminded me of the mist of years which separated the old man from descendants of his contemporaries, like myself. We are so different from them. They were austere, self-disciplined men of prayer, who studied and visited and built up famous parishes. We, their followers, differ by the lilt in our lives. We laugh while they wept. They abstained while we, perhaps in the spirit of St. Francis, who called for a dish of almonds and whipped cream on his death-bed, enjoy the modern luxuries . . . like smoking, for instance. "Will you smoke?" asked Father Tooth of me, in his richly-furnished study. "Have one of mine." I accepted, and smoked. The cigarette was twenty years old, if a day.

Then he talked about the discredited, but unrepealed, Public Worship Regulation Act of 1874 which, like the Sabbath restrictions, may yet come back to haunt us. These old laws are perilous. Its purpose was to put down the Mass in the Church of England, and as a result several of the clergy were put into prison.

"Ah!" he told me. "I had a fine, united congregation at St. James', Hatcham. Sunday by Sunday I had to say Mass with booing and hooting for response. Hooligans were sent

We are true to the Universal Church by expressing the manifold richness of our own history. The Anglican communion, and especially the American branch which is free to develop its genius unhampered by state interference, can and must take a lead in Christian thought. It is a witness to the beauty and power of the Catholic faith when that faith is freed of those bonds which for many have obscured its attractiveness and destroyed its effectiveness. The Anglican communion has the power and ability to furnish Christian leadership the apostolic zeal of which is not crushed beneath an over-developed ecclesiasticism, the thinking of which is not chained to the skeleton of a dead theology, and the vision of which is not clouded by a false sectarianism.

A dynamic Anglicanism, awake to the meaning of Christian fellowship and making full use of its Protestant-Catholic heritage, can make a contribution of abiding value to the vitality of the Church Universal. Furthermore, by building itself into the fabric of American life, the Anglican communion can furnish the people of our nation with sound spiritual leadership, an inspiring ethical standard founded in the character of Jesus Christ, and a faith which is rooted in Holy Scripture, developed in historic Christian experience, and tested by the reason and devotional life of the individual.

down to disturb us, and, if possible, break up the service. They were paid 2 shillings, 6 pence each, while boys got a shilling. They would keep their hats on throughout the service, and often there were fights between loyal members of the congregation and the toughs. Then a charge was brought against me, and I wouldn't appear. They could find me nowhere, and thought I had slipped through their fingers."

His eyes twinkled and his mouth twitched.

"I went off to Maidstone," he continued, "to await arrest, but nothing happened, so I came back to London, and there they took me. Horsemonger Lane gaol doesn't exist now, and what d'ye think they've done with its bricks?"

I couldn't think.

"Built a church with them. But the gaol was a shocking place for draughts." The old man shivered, and then laughed.

"I didn't mind," he went on, "and I always was obedient. I expected to be there for years, and I must say they treated me fairly well. The warders didn't know what to make of me. I felt uncomfortable only when I exercised in the yard. There I was seen by the women, who used to wonder what the gay old dog in a clerical collar had been up to. They let me keep my clothes."

He took me to tea, I remember, in a beautiful room full of lovely old things, tapestries that he had woven, pictures and other works of art gathered from every corner of the world. The low-lying mist had cleared, and out in the fields sounded the click of bat on ball, and the shouts of youngsters.

"Fourteen hundred boys I've trained," he said, a little sadly. "They're all over the world. Some are doctors, some are clergy, some are lawyers. Some have been very bad boys," he said, as if he loved them more dearly than the good ones—"sometimes they write to me. Sometimes they come to me."

"What happened when you came out of prison?" I queried.

"One day," he replied, "they told me to go, and, always obedient, I went. I got back to Hatcham and found my church bolted and barred, so I broke it open, and said Mass in the usual way, as it is said now in thousands of churches, with altar lights and vestments. But it could not go on for long, and the congregation was broken up. My opponents bought the advowson, and put their own man in."

FATHER TOOTH, who was 91 when he died, was ever hospitable. In later years it was my privilege to take my choirboys to his place each year, where he fed them with pies full of sixpences. Every few moments, during the dinner, which we had on the lawn, he would come strolling out with a new hot pie under his arm. He loved little children. And they loved him. Many will miss him, for, although in some ways a recluse, he used often to make trips to London unaccompanied and mingle with other clergy. None will miss him more sorely than the thirty little boys at Offord Court, who would, on his birthday, sing a song outside his room, very early in the morning.

Ancient and Modern Stained Glass

By William E. Roberts

STAINED glass has ever been a craft, savoring of the mysterious, and the reason is not far to seek, for writers the past seventy-five years or so have come from every walk of life to give vent to the enthusiasm they felt about what they believed to be; *old glass*—coupled with a knowledge of the fact that it was up till about forty years ago the custom of the traditional glass shops to indenture apprentices, and swear them to secrecy. Anyone visiting a stained glass shop can readily see the different stages in the making of a stained glass window.

Starting with the preliminary sketch to a small scale, by which the craftsman visualizes the layout of the windows, and also the general scheme of color, he proceeds with the full sized cartoon which shows the painted details and the lead lines.

From the cartoon is made what is known as a cutline which represents the leading of the window. To those entirely uninitiated, it will be as well to mention that a stained glass window is primarily composed of glass and the metal, lead. On a piece of heavier paper the lines of the cutline are reproduced, after which this heavy paper or pattern paper, as it is known in the craft, is cut along each line with a special knife or shears, which makes two cuts at the same time, making allowance for the heart of the lead. (The lead used being of H section.)

After the patterns are made the craftsman who cuts the glass lays the pattern on the piece of glass selected, passes his diamond or cutting wheel around the edge of the pattern and on the glass, makes a cut, exactly to the shape of the pattern. As each piece of glass is cut, it is waxed on to a plate glass easel, placed between the cutter and the daylight, enabling the cutter to follow the color scheme, with a certain amount of assurance. This done, the next step is the painting of the detail, indicated on the full sized cartoon, onto the glass, the paint used is a special pigment and is fused into the glass by firing in a glass kiln.

When the glass has been fired satisfactorily the remaining processes are purely mechanical, i.e., glazing, cementing, and setting the glass in place. Many modern glass studios have large show windows, wherein the finished window can be viewed before its placement in the building for which it is intended. The windows are only an advantage to the earnest craftsman who wishes to be sure that everything coördinates and also to understand more clearly the difference between the window, as a whole, and the window in its proposed place in the building where it is only a part of a whole.

The trouble with show windows, in a commercial age, is they are ambiguous.

What is above described, combined with whatever artistic merit it may have, constitutes the modern stained glass window.

Modern writers have been unkind in their condemnation of what they call the primitive methods of the early gothic craftsman, yet the traditional story tells us that the early craftsman had the utmost control over every step of his work. It is very true that the ancient craftsman did not labor for nearly a thousand years up till the fifteenth century without finding some methods more practical than are credited to him. Because a traditional story has never been told, does not prove it is not known, and to know such a story is to feel that the statement that old glass can only be told by its rough edges, is as foolish as it is ignorant.

An account of early methods would not be of any help to the stained glass craftsman today. But contrary to all that has been written in modern times regarding technique in old glass the same characteristic principles regarding the technique of glass in the fifteenth century, varied very little from the methods used in the fourth century. Painting, till the fifteenth century was purely line work, becoming more refined as the subjects became smaller in scale, in the fifteenth century modelling was suggested, only by delicate crosshatching. Matting on the glass, a common belief, was not resorted to till the sixteenth century.

Owing to poor artificial lighting the bugbear of the clergy and the craftsmen was that the windows after a while became grimy with atmospheric dirt so much so that it was incumbent on the craftsman to devise some antidote to the darkened color windows. This condition developed the grisaille window in the twelfth and thirteenth centuries, while in the fourteenth and fifteenth centuries windows were composed of an even balance of white and color. Until quite recently a rule known to the craft in the case of repairing old windows was "When in doubt use white glass." This rule, no doubt, accounts a great deal for so much white glass seen today in fifteenth century glass.

The renaissance period, the prototype of the modern painted glass, while interesting for its antiquity holds little interest for the modern craftsman in gothic glass as we look at it today, we are thankful that sometimes church windows get broken for in this case much repairing has helped the work of this period. Seventy-five years ago saw the start of the gothic revival, with its combined enthusiasm and ignorance, and what for a century and a half previous had been the means of the accidental discovery through the vast amount of repairing of old glass—a process by which old glass has earned a reputation for its beauty. The only real tradition that was worth anything was ruthlessly ignored by the sudden activity of the commercial firms attracted by the revival. It was a gold rush, a case of let posterity go hang.

So deceived were the clergy and laity by the factory products of thirteenth, fourteenth, and fifteenth century glass of this new manufacture that even old windows were destroyed to make room for the work of the new enterprise.

We cannot lay blame for this callosity of a brazen commerce on the shoulders of archaeologists, nor can we doubt their sincerity, for even today we have those whose scruples are lacking, where their greed is too evident.

FORTY years ago, through the activity on the part of gothic architects to develop the gothic from where it paused in the Tudor period, there came a movement that brought with it stabilization of what was supposed to be a painted gothic glass, spoken of, in America, as English stained glass.

This glass is what one might call an academic pagan renaissance treatment with a half hearted attempt at gothic detail, and while there are many Church people who still admire this work there is no intent to write caustically of this class of work, it had no precedent in the old gothic to establish its use in the modern gothic church.

Outstanding from among the principal architects from the start of the gothic revival is one who has advanced the cause of stained glass in America until it is here in a greater stage of development than in gothic countries. Most Churchmen are well acquainted with the work of Ralph Adams Cram as a gothic architect but few connect him with the development of gothic glass in America, and though he is reluctant to take any credit it might be said in all fairness that all the crafts associated with the gothic church owe their artistic development to him. That he has succeeded, in the case of stained glass, is evidenced by the vitality of American design in comparison to the mediocrity of the imported glass. It is not the intention to say that all American glass is good, some of it is terrible, but to those contemplating the purchase of stained glass the best advice is to consult an architect with an experience in glass methods and avoid regrets.

The modern trend in glass comes as a great relief after viewing for four or five decades the servile copying of *Hoffman's Cartoons*, the wholesale cribbing from *Schnorr's Bible*, and other sources of a similar kind of sentimental trash, all so unsuited to the medium of stained glass, the very embodiment of a dead symbolism. This dead symbolism, and there is nothing so dead, so offended the esthetic taste of Dr. Cram that he felt compelled to pursue a course which was to encourage a number of interested craftsmen who were willing to break away from this state of imperfection with the result that he has

today gathered around him a number of good craftsmen who can interpret what he most desires. As is usual, in all walks of life, every few decades or so there arises one who eclipses his colleagues, so much as to demand special mention, and while we can assuredly claim generally the superiority of American glass we can substantiate that claim by the superlative efforts of Charles I. Connick who has attained greater heights in spontaneity of design and luminosity of color than has ever been done. It is no mere sycophancy to praise the work of this craftsman for his work is becoming known the length and breadth of the land.

From a craftsman's point of view, his design shows a better acceptance of the medium of his craft than we have been accustomed to find and his handling of glorious color would suggest he lives in a land of beautiful wonderment.

He has developed a standard which can readily be seen in the new windows in the chancel and choir of the Princeton College Chapel.

These windows are of particular significance, the chancel window representing Love is flanked on each side by two large choir windows with subjects devoted to the works of Dante, Mallory, Milton, and Bunyan. To lovers of beautiful glass these windows, when the Mallory window is finished, which will be some time in the late fall, will be worthy of a pilgrimage. Following the medallion treatment of the thirteenth century, yet differing somewhat from the Princeton glass, but as interesting, are the windows of the Lady Chapel of Grace Cathedral, San Francisco, Calif., that Mr. Connick has just completed. The windows embody a higher thought of the spiritual. They are vibrant and palpitant with a living symbolism—veritable sermons in glass.

To appreciate only a small portion of the artistic quality that goes to make the windows a great joy is to stand in admiration and awe. Not only in all the great windows executed by this artist has he particularly expressed himself; the same meticulous care and thought is evident in his lesser commissions.

In conclusion let it be said in reply to a criticism of the clergy that one cannot judge the saints by their representation in stained glass windows, that stained glass is first of all a decoration; secondly, that one artist's idea of a saint will differ from another's; thirdly, that owing to a tradition developed by the commercial shops of the past seven decades which was to have an assistant do the actual work on the glass particularly the face of any particular holy figure. The result has been to show a lack of animation or emotion and no matter how well the work may have been done from a practical point of view it needed the touch of the artist.

Modern stained glass in America is characterized by the decorative quality of the old gothic glass, yet at the same time it is intended to show a continuity of the gothic period and while that decorative quality does not tend itself so much to the expression of emotion as we would find in an academic picture, the artists in America are only too anxious to accept a suggestion that would help in the development of their craft.

THE SHRINE WITHIN

THERE is a hidden Upper Room in me,
To which I go when I would be away
From the discordant clamor of the day.
Here is a rare and valiant company
Above self-seeking and hypocrisy,
Demanding that I kneel me down to pray
For strength against this elemental clay,
Its subtle music and wild treachery.

Here honor lives and courage walks serene,
And lifts a voice confounding Time's confusion;
Here faith renews, here memory is green,
And wisdom heals the hurt of lost illusion:
Here am I servant, host, and welcome guest,
Humble confessor, and the one confessed.

EARL D. TODD.

IN A SCOTCH manse we once saw inscribed on the wall this searching question, "What would Jesus do?" We might well put this query to our own hearts in times of hesitation and uncertainty.

—Sunday at Home.

SOUTHERN BISHOPS ISSUE PASTORAL LETTER

THE Church in the South is engaged in a great missionary movement to be inaugurated in the States of North Carolina, South Carolina, Alabama, Georgia, Florida, Louisiana, Mississippi, Kentucky, and Tennessee this coming fall.

The following Pastoral Letter from the bishops of the province was read from some 1,231 churches recently:

To the Clergy and Laity of the Province of Sewanee:

The bishops of the province of Sewanee are moved to write this Pastoral Letter to ask your interest in what they believe a great undertaking which, if enthusiastically carried out, will bring God's blessing on our life and work.

Some years ago we were proud of the fact that this province led our Church in its missionary interest and giving. When the Nation-wide Campaign was first inaugurated we led in a loyal response to its call of consecration and service. But in the last few years we have lost our place of leadership. We well know that we could give many causes for this which are not mere excuses, that we could make many defenses which are not mere alibis. But can we claim that our enthusiasm is as high, our interest as keen, our work to keep our people informed as hard as it once was?

The last synod of our province, considering earnestly that question, passed the following resolution: "That the synod instruct the provincial council to take under consideration the inauguration of a province-wide teaching mission on the Church's Mission within the next year and a half, and empowers the council to carry it into effect."

The field department of the province has been charged with the responsibility of carrying out that resolution, and they have made careful plans to hold a teaching mission throughout the province in the autumn of this year.

Leaders of the movement have been prepared at regional training schools, diocesan conferences are planned, and the whole province, with its fifteen dioceses, will be asked to take part in this teaching mission on the Great Commission. The bishops of the province, giving our hearty support to this movement, ask the coöperation of the clergy and laity. We earnestly desire that the message of the mission, its inspiration and its teaching, shall reach, through the parishes and missions, every communicant of the Church.

In England before they can make any change in doctrine or worship, the Church has to have what they call "Letters of Business from the King."

So we have letters of business from our King. He summons us to plan and work. He tells us to devise the best ways of carrying out the greatest work He has ever given men to do, and to go into such detail about it that every man, woman, and child shall have their share in it and feel their responsibility for it. We think too that He says that the business has to be done NOW, that NOW is the critical time and the largest opportunity. We believe that men are ready to hear His message and follow His leadership. The world is bewildered and depressed. Man's trust in material things is failing, he is hungry for some spiritual guidance, for he vaguely catches the vision of a universe beyond and behind the material. Man's extremity is God's opportunity. Let us seize the opportunity for Him. Let us quicken men's consciences and inform their minds anew. It is with us as it was with Queen Esther at that critical time of her people's history, when it was said to her, "Who knoweth whether thou art not come into the kingdom for just such a time as this?"

"Go ye into all the world and preach the Gospel to every creature." That is the Great Commission of our Lord, and because we would emphasize that duty to people near at hand and far away, we have called our plan the Teaching Mission on the Great Commission.

If we claim to follow our Lord we must give ourselves wholeheartedly to the carrying out of His Commission. We must support wholeheartedly the Church's program for carrying it out, its work through churches and hospitals and schools, its work of lifting up the weight of ignorance and superstition from a man's mind, of strengthening and straightening a man's body, the moral courage infused into a man's soul, the uplifting and enlightening of races—that is the Church's vision and the Church's task. That we may catch anew this vision, that we may feel more keenly again our responsibility for the task—we commend this mission to our province. "Its objective is to give a vision of the kingdom of God, to deepen the individual spiritual life, and to present channels of expression through the program of the Church."

Your bishops beg you, clergy and laity, to hear in this mission a great challenge. They ask your sincere interest in all its plans. They ask your prayers for God's guidance and blessing, and they have a high hope and a firm faith that the renewed emphasis on the Great Commission will make more vital the devotion and service of our Church and people.

The letter is signed by the Bishops of Atlanta, Tennessee, North Carolina, Western North Carolina, South Florida, Mississippi, Kentucky, Georgia, East Carolina, Louisiana, Upper South Carolina, Alabama, Florida, South Carolina, and Lexington; the Bishops Coadjutor of Mississippi, North Carolina, Tennessee, and South Florida; and by Bishop Burton, formerly of Lexington.

RURAL CHURCHES LOSING HOLD IN SIX VAST AREAS OF UNITED STATES

THE Institute of Social and Religious Research, New York, has found in a coast to coast study that Protestant Churches are exceedingly weak and that Church members are relatively few in six widely different kinds of rural territory which together comprise more than a third of the area of the United States and contain three and a half millions of people.

Besides, in these regions, the general tendency of the Churches is toward a further loss of their power to attract and hold the people, according to a report of the findings of the study written by Elizabeth R. Hooker and published by the Institute under the title, *Hinterlands of the Church*.

Four of the six areas, the grazing and the dry-farming sections, the high mountain districts of the far west, and various cut-over lands are of comparatively recent settlement; but the other two include such old hilly areas as those of New England, and county after county in the long-settled country of the middle west.

The report states that "the responsibility for affording religious ministry to the people of these vast hinterlands of the Church is largely a Protestant responsibility."

The ineffectiveness, and the continuing decline, of the Protestant Churches in these regions are attributed in part to the policy of using the same stereotyped methods in the rural districts everywhere instead of trying to adapt the methods used to the distinctive needs of each particular kind of territory.

And as bearing on this point, an outstanding feature of the study is its effort to show how certain unalterable factors, such as topography, climate, and rainfall, profoundly affect the Church situation and create different problems in the different places.

"Considering, on the one hand, the obstacles to Church work presented by the areas studied and, on the other hand, the lack of adaptation to such conditions displayed by organized Protestant Christianity in the United States," says the report, "it is only to be expected that the churches of these areas should be ineffective.

"Within all the counties surveyed the open-country districts and the smaller centers have relatively fewer Church members than have the larger centers.

"In the old level areas the abandonment of country churches is progressing at an accelerating speed. In Vermont, the proportion of families adhering to churches has declined a third in fifty years. . . .

"If evenly spaced, the churches of the grazing lands would be eighteen miles apart and those of the mountain sections thirteen; while the distance between neighboring churches in the old hilly areas would be four miles, and in the old level areas only three and a half miles.

"In the old level areas the number of constituents of country churches has been diminished by the superior attractions of churches in neighboring towns and cities. The same tendency is at work in the old hilly sections in country neighborhoods from which large centers are readily accessible. Even in the newer regions, many churches in districts connected with large centers by improved roads are feeling the effects of a similar withdrawal of adherents. The tendency is particularly marked in the Columbia basin and near Seattle, Denver, and other large cities.

"In the four new areas the average membership of the Protestant churches was only 68, while that of the Roman Catholic churches was 161, and that of the Mormon churches was 370.

"The average Protestant church membership for the individual areas ranged from seventy-three for the dry-farming regions to only forty-six for the counties surveyed in Vermont.

"The churches of small centers and open-country districts average much smaller than this, and a large number of them have fewer than twenty-five members apiece. Being small, the Protestant Churches cannot afford a modern church building, or much fuel, or light, or music, or any of the many other things utilized in a modern Church program."

I ONCE saw a fly on the eyeball of the Madonna in one of Raffaele's finest works. I wondered what the insect thought of the blotch of paint which made the focal light in the eye, and was all of the picture he could possibly see from his standpoint. Then I thought that his opinion of so much of the picture as he saw was like our opinions sometimes of so much of God's plan as we see, when our attention is chained down to some single detail of God's working. To see the picture really one must have some conception of the artist's idea in painting it, and see it as a whole. So with God's plan. —Selected.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published.

THE MARRIAGE SERVICE

To the Editor of *The Living Church*:

MAY I call attention to a little book by the Rev. Hervey C. Parke which the Morehouse Publishing Co. publishes and which has special value at this time when there is under discussion the proposed canon on marriage, with its provision for due instruction by the clergy on the sacredness of the marriage relation, etc.? The book contains the substance of instructions which Mr. Parke has been accustomed to give to the couples whom he marries, and is entitled *The Marriage Service and After*. The instructions are simple, informal, and given with tact as part of the usual directions in preparation for a church wedding. I have given copies to couples whom I have married, for reading and study before the ceremony, and have found the gift much used and appreciated.

It ought not to be necessary to "require by law" that such instruction should be given; nor will the mere requirement bring it about that the teaching actually is provided. Here, however, is a little book which helps toward the voluntary fulfillment of the teaching and pastoral office. By it we may test out the value of the instruction without legal and canonical compulsion.

Utica, N. Y.

(Rt. Rev.) CHARLES FISKE,
Bishop of Central New York.

THE ANGLICAN SOCIETY

To the Editor of *The Living Church*:

I FEEL sure that many American Churchmen would like to belong to the Anglican Society, which has the following objects:

1. To promote and preserve the Catholic faith in strict accordance with the principles laid down by the Book of Common Prayer.
2. To study and appreciate the English use.
3. To discuss ceremonial and art generally as adjuncts to worship.

The chairman is the Rev. H. Adeane Byard, St. Mark's Lodge, Connaught road, Reading, England; the general secretary is the Rev. W. E. Norris, Helmsworth Rectory, N. Pontefract, Yorks, England. The quarterly gazette of the Society is *The English Catholic*, only 1/2 per annum.

There are branch secretaries in eleven English dioceses and I feel sure there are enough Americans who sympathize with the aims of the society to form an American branch.

A large number of people will have nothing to do with matters presented to them in modern Roman Catholic guise, but they love our Prayer Book and the usages and history of which it is a splendid result.

Ballston Spa, N. Y.

(Rev.) CHARLES E. HILL.

CONFIRMATION ADDRESSES

To the Editor of *The Living Church*:

THE FOLLOWING quotation from a letter to the *Church Times* (London) is doubtless as applicable here as there:

"Sir: In my humble opinion it does seem a pity that the bishop makes his addresses so long at a Confirmation. We prepare our candidates carefully, and the great day comes and they are keyed up to a high pitch of devotion and excitement. They survive the first address and then receive the laying on of hands. Then why should the bishop try to exhaust the whole range of religious experience and dogmatic instruction, running into twenty-five minutes or more? The poor candidates begin to cough and fidget, and when at last it is all over they are exhausted and bewildered instead of being refreshed and encouraged. I am sure it would be an improvement if the bishop gave just a brief message in the nature of a charge."

Portland, Ore.

(Rev.) E. H. CLARK.

Pressure of space compels the omission of a number of letters, mostly longer than the above. Will correspondents please cooperate by making their letters as brief as possible? —EDITOR, L. C.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

THE VALIDITY OF ANGLICAN ORDINATIONS. By Mgr. Chrysostom Papadopoulos, Archbishop of Athens. Translated and prefaced by J. A. Douglas. Pp. xxxiv, 114. Morehouse: cloth, \$1.20; paper, 80 cts.

IF ANYONE is seeking a perfectly fair and impartial treatment of the subject of Anglican Orders, he will find it in this little book. The professional controversialist, Roman or Anglican, will be disappointed. The student anxious to penetrate and weigh all the facts will be more than satisfied.

The Archbishop considers carefully, and at some length, the objections Roman Catholic writers have alleged against the Anglican priesthood, especially those of the Bull *Apostolicae Curae*, and shows that they fail to overthrow its validity. The summary of Orthodox writings shows the thoroughness with which the Eastern theologians pursued the scientific study of this question, and proves that the decision in favor of Anglican Orders by the Great Church of Constantinople in 1922, since ratified by the patriarchates of Antioch and Alexandria and various autocephalous Churches, was no political judgment.

The canonicity of Archbishop Parker's consecration, and the maintenance of the external succession through him to the present day, has never been seriously doubted in the Eastern Church, Mgr. Chrysostom tells us. But from about the middle of the past century, Orthodox theologians have been perplexed by certain passages in the Thirty-nine Articles, which require official explanation. The Archbishop's study carries us only to the year 1923, and therefore necessarily omits the remarkable agreement at Lambeth last summer, and especially the very crucial point, recognized by the Anglican episcopate unanimously, that the Articles are to be interpreted by the Prayer Book, and not *vice versa*.

It must be remembered that from the Orthodox point of view, heresy invalidates Orders, hence the orthodoxy of Anglican doctrine, especially upon the subject of the Sacraments, and particularly the Sacrament of Orders, is most important. Consequently, while Roman theologians have investigated Anglican Orders largely from an external and forensic standpoint, those of the Orthodox Church, while insisting on the necessity of an unbroken succession, have been even more interested in the internal and vital aspects—Catholicity of faith. The result of their study has been increasingly favorable to the validity of Anglican Orders. "Accordingly, while with few exceptions, those Orthodox theologians who have scientifically investigated the matter since the issue of the Papal Bull have admitted the possibility of the acceptance of Anglican ordinations by *Economy* and on given conditions, the last of their number, Komnenos, reached the conclusion that they ought to be accepted without reserve and without conditions—a conclusion which exercised no small influence in inducing the Church of Constantinople in 1922, under the Patriarch Meletios, to accept the validity of Anglican ordinations in the same way that the validity of the Latins' and Armenians' ordinations is accepted" (p. 88-89).

THE treatise of Professor Komnenos on Anglican Orders which is appended to Mgr. Chrysostom's work is most valuable. He proves that "the theory of the Preface permeates all the contents of this Ordinal, and is applied to them and is realized in them. That theory is the transmission under the proper conditions of the special grace of the priesthood which has been inherited from the Lord through the Apostles and their successors by the Church of Christ, the objective of which grace is to make suitable persons competent for the ministry of the divine Word, the Holy Sacraments, and the government of the faithful. As having such a character, and being necessary and indefectible, this grace must necessarily be of a sacramental nature, as indeed it is incidentally termed and characterized" (p. 95).

All who are interested in reunion with the Orthodox Church would do well to study this work. For while dealing primarily with the question of Anglican Orders, it incidentally sets forth the requirements for unity from the Orthodox point of view. It will be seen that the idea, so dear to some of us, of the Church as a sort of Adullam's cave, comprehending all shades of belief and unbelief, is far removed from anything the Orthodox Church could accept. In her balance of authority and freedom, she stands midway between the despotism of Rome and the anarchy of Protestantism, or even the mistiness of much Anglicanism. Some of the requirements on which the Archbishop insists need elucidation, e.g., the inerrancy (*ἀλᾱθρον*) of General (Ecumenical) Councils. Does this mean that a sufficient number of bishops, assembled in council, is automatically infallible, or does it mean that such councils as the Spirit-guided Church (including, of course, clergy and laity) has accepted are to be recognized for *that reason* as true exponents of the Church's faith? The former view, which leans perilously near the Vatican Council's dogma of infallibility, is that of a number of Greek theologians, especially Androustos and Demetrios. The latter view, which is that of Anglo-Catholics generally, is set forth by the Slavic theologians Khomiakoff, Sëmarin, Soloviev, Zankov, Arseniev, Florensky, and Bulgakov. There is a vast difference between a mechanically inerrant hierarchy and a Spirit-guided Church.

Incidentally, the view which has become popular in some Anglican circles, that the Orthodox Church could by *economy* accept and validate even the ministries of the Protestant bodies, will find no support in this volume, and was indeed explicitly repudiated by the Patriarch Meletios at Lambeth.

The preface and notes by the translator are an invaluable addition to a very worthwhile work.

WILLIAM H. DUNPHY.

Verbi Ministerium, by J. E. W. Wallis (Morehouse, \$1.20), is a volume of specific and detailed instruction in preaching for the newly ordained clergyman who has still to enter the pulpit. It gives advice as to content, plan, forms of preaching, etc., but it doesn't take anything for granted. For example, concerning preaching from notes, the novice is warned to be sure that he:

- (1) Has the right set of notes before he leaves home, and
- (2) That the desk in the pulpit is at such a height and angle, and so lighted that he can easily see the notes without stooping as he stands upright.

The book is not without humor, as witness the prescription for loss of memory while preaching: "He should lead his memory steadily up to the hedge. 'Let me recapitulate my last point,' he will say, 'before passing on to the next.' If this fails, let him do it again. If it fails twice, he should try it a third time, and he will almost certainly clear the hedge and gallop on. But if three times he fails to get any further, he must take his loss like a man, scramble to his feet, catch his horse by the bridle, and get along after the field some other way."

Excellent advice—but perhaps too much of a milk diet for the inmates of our American seminaries, at least.

R. T. FOUST.

ALTHOUGH OVER the whole surface of the globe plants of every form and family seem thrown at random, yet amid this apparent disorder the eye of science discovers a perfect system in the floral kingdom; and just as, notwithstanding that God has planted these forms over the face of nature without apparent arrangement, there is a botanical system, so there is as certainly a theological system, though its doctrines and duties are not classified in the Bible according to dogmatic rules.

—Guthrie.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Church

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THE LIVING CHURCH ANNUAL. A Church Cyclopaedia and Almanac. Annually, about December 10th. Paper, \$1.00. Cloth, \$1.50. Postage 10 to 20 cts.

THE GREEN QUARTERLY. The Anglo-Catholic Magazine. Quarterly, \$1.50 per year. Single copies, 40 cts.

Agents also for (London) *Church Times*, weekly, \$3.50; and *The Guardian*, weekly, to the clergy, \$3.75, to the laity, \$7.50.

Church Calendar



JUNE

21. Third Sunday after Trinity.
24. Wednesday. Nativity St. John Baptist.
28. Fourth Sunday after Trinity.
29. Monday. St. Peter.
30. Tuesday.

JULY

1. Wednesday.
4. Saturday. Independence Day.
5. Fifth Sunday after Trinity.
12. Sixth Sunday after Trinity.
19. Seventh Sunday after Trinity.
26. Saturday. St. James.
28. Eighth Sunday after Trinity.
31. Friday.

KALENDAR OF COMING EVENTS

JUNE

20. Summer Conference of the diocese of Western Michigan, Montague, Mich.
21. Peninsular Summer Conference of dioceses of Delaware and Easton at Ocean City, Md. Convocations of Wyoming. Pittsburgh-Erie Summer Conference at Kiskiminetas Springs School, Saltsburg, Pa. Cass Lake Summer School of the diocese of Duluth. Combined Summer Conference and Warning School of the dioceses of Missouri and West Missouri at Columbia.
22. Conference for Church Work, Wellesley, Mass. Concord Conference, St. Paul's School, Concord, N. H. Cathedral Summer School at St. Agnes' School, Albany, N. Y. Gambier, Ohio, Conference for Church Workers.
24. Consecration of Dr. Keeler, Chicago, as Bishop Coadjutor of Minnesota.
25. Dioceses of Fond du Lac and Eau Claire hold Young People's Camp Conference at Nepco Lake, Wis.
28. Second Summer Conference for Young People at Bowdoin College, Brunswick, Me. Conference on Christian Religious Education at Skaneateles, N. Y.
29. Blue Mountain Conference, Hood College, Frederick, Md. School for Rural Clergy, Madison, Wis. Summer Conference for Church Workers, St. Alban's School, Sycamore, Ill. Fifth Annual Diocesan Camp of Brotherhood of St. Andrew. National Episcopal Conferences on Rural Church Work at Madison, Wis.

30. Y. P. S. L. of South Florida diocesan camp at Camp Wing-Mann.

JULY

6. New Jersey diocesan summer school for Women Church Workers, at St. Mary's Hall, Burlington.
21. Young People's Conference at Rock Point, Burlington, Vt.
23. Young People's Conference, Province of the Southwest, at Winslow, Ark.
30. Adult Division, Sewanee Summer Training School, Sewanee, Tenn.
31. Training Conference of G. F. S. at Adelynroad, South Byfield, Mass.

CATHOLIC CONGRESS CYCLE OF PRAYER

JUNE

22. Good Shepherd, Buffalo, N. Y.
23. St. Paul's, Brooklyn, N. Y.
24. Oratory of Scranton, Scranton, Pa.
24. St. Mark's, Anaconda, Mont.
25. St. Philip's, Buffalo, N. Y.
26. St. Giles, Upper Darby, Pa.
27. St. Barnabas', Rumford, Me.

APPOINTMENTS ACCEPTED

BARROW, Rev. EDWARD G., recently ordained deacon; to be assistant at St. Andrew's Church, Buffalo (W.N.Y.) Address, 11 Highgate Ave., Buffalo.

PALMER, Rev. GEORGE A., formerly assistant at Christ Church, Fitchburg, Mass. (W. Ma.); to be rector of Church of the Good Shepherd, W. Springfield, and St. David's Mission, Agawam, Mass. (W. Ma.) Address, 131 Garden St., W. Springfield, Mass.

PARDUE, Rev. AUSTIN, rector of St. Thomas' Church, Sioux City, Iowa; to be rector of Gethsemane Church, Minneapolis, Minn. August 1st.

SUMMER ACTIVITIES

BURBANCK, Rev. GEORGE G., rector of St. Paul's Church, Richmond, Ind.; to be in charge of Church of the Heavenly Rest, New York City, during July and August. Address, 2 East 19th St., New York City.

DODSHON, Rev. JOSEPH H., rector of St. Simeon's Church, New York City, and Mrs. Dodshon sailed for Europe June 10th on the *S.S. Mauretania*. They expect to return early in September.

McMULLIN, Rev. G. WHARTON, priest-in-charge of St. Mark's Church, North Bellmore, L. I., N. Y.; to have charge of All Hallows' Church, Wyncote, Pa., for the eighth consecutive August.

PHILLIPS, Rev. ROBERT, of South Jacksonville, Fla., may be addressed at Coldwater Lake, Coldwater, Mich.

STEELE, Rev. DAVID M., D.D., rector of Church of St. Luke and the Epiphany, Philadelphia, and Mrs. Steele, sailed June 20th on the *S.S. Minnetonka*, for a six-weeks' vacation abroad. Address, care of Morgan and Company, Paris.

WALNE, Rev. VICTOR M., recently ordained deacon, is to be in charge of St. George's Church, Englewood, Colo., until October 1st.

NEW ADDRESSES

COOPER, Rev. A. S., formerly of Franklin, La.; Patterson, La.

GANTT, Rev. J. GIBSON, retired, formerly of Baltimore; Bowie, R.F.D., Md.

VOGT, Rev. EDWARD H., formerly 240 W. Walnut Lane; 6000 Wayne Ave., Germantown, Philadelphia. After August 1st.

DEGREES CONFERRED

COLUMBIA UNIVERSITY—An S.T.D. degree has been conferred upon the Rev. GRANVILLE MERCER WILLIAMS, S.S.J.E., rector of the Church of St. Mary the Virgin.

HOBBART COLLEGE—The Rev. FLOYD VAN KUREN of New York City was awarded the degree of Doctor of Divinity, June 8th, at the 106th commencement of that college.

RUTGERS UNIVERSITY—The degree of D.D. was conferred upon the Rev. GEORGE EDWIN TALMADGE, rector of Christ Church, Oyster Bay, N. Y., at Rutgers on June 5th. Mr. Talmage was a member of the class of 1886.

SOUTH CAROLINA MILITARY COLLEGE—At the recent commencement of the South Carolina

Military College, the Rt. Rev. A. S. Thomas, S.T.D., was granted the honorary degree of LL.D.

UNIVERSITY OF THE SOUTH, SEWANEE—The D.D. degree has been conferred on two presbyters of the diocese of Alabama: the Rev. R. BLAND MITCHELL, of St. Mary's in the Highlands, Birmingham, formerly general secretary of the Field Department of the National Council; and the Rev. GARDINER C. TUCKER, who has been rector of St. John's, Mobile, for forty-five years and has sent three sons into the ministry, the Rev. Gardiner L. Tucker, provincial secretary of religious education; the Rev. Irwin St. John Tucker of Chicago, founder of the order of Sangreal; and the Rev. Royal K. Tucker of Brunswick, Ga.

ORDINATIONS

DEACONS

ALABAMA—HAMILTON WEST was ordained deacon by Bishop McDowell at the Church of the Advent, Birmingham, on June 7th. He was presented by the Rev. Edgar R. Neff, the Rev. Charles Clingman, D.D., preaching the sermon. Mr. West goes to the district of Idaho to begin his ministry under Bishop Barnwell, who was formerly his rector.

SOUTHERN VIRGINIA—JULIAN FREEMAN DOZIER was ordained to the diaconate by the Rt. Rev. A. C. Thomson, D.D., Bishop of Southern Virginia, at St. Philip's Church, Richmond, the candidate being presented by the Rev. E. E. Miller, D.D., warden and professor of the Bishop Payne Divinity School.

WESTERN NEBRASKA—On Trinity Sunday, May 31st, in Holy Trinity Church, Calloway, the Rt. Rev. George Allen Beecher, D.D., Bishop of the missionary district of Western Nebraska, ordained HEWITT B. VINNEDGE, Ph.D., to the diaconate. The candidate was presented by the Rev. William D. Morrow. The sermon was preached by the Very Rev. Francis R. Lee, dean of St. Mark's Pro-Cathedral, Hastings.

Dr. Vinnedge has held professorships in several prominent colleges in the middle west. He will enter Nashotah House in September, where he will complete his theological studies.

WESTERN NEW YORK—At St. Paul's Cathedral, Buffalo, on Wednesday, June 3d, the Rt. Rev. Cameron J. Davis, D.D., Bishop Coadjutor, ordained to the diaconate EDWARD GEORGE BARROWS, who was presented by the Rev. John E. Wilkinson; DOUGLASS M. STOLL, presented by the Rev. James Cosbey; and MELVIN ABSON, who was presented by the Rev. Sigfried Sundin. The sermon was preached by Fr. Wilkinson of St. Andrew's, Buffalo, and the Very Rev. G. Sherman Burrows, D.D., warden of DeLancey Divinity School, read the litany. The Rev. Charles A. Jessup, D.D., former rector of St. Paul's Cathedral, read the epistle.

On Trinity Sunday at St. Peter's Church, Geneva, ALBERT A. CHAMBERS was made a deacon by the Rt. Rev. David Lincoln Ferris, D.D., Bishop of the diocese. The candidate was presented by the Rev. Herbert Hawkins, O.H.C., and the sermon was preached by the Very Rev. Francis White, D.D., of Trinity Cathedral, Cleveland. The Rev. Murray Bartlett, D.D., read the epistle and the Very Rev. Leslie Chard acted as Bishop's chaplain. The master of ceremonies was the rector of St. Peter's, the Rev. Howard Hassinger, S.T.M., and the preface was read by the Rev. John Hubbs, D.D. Mr. Chambers is to be curate at St. John's, Dunkirk, and assistant in the Chautauqua County deanery.

DEACON AND PRIEST

EAST CAROLINA—On Friday, June 5th, in the Chapel of the Theological Seminary of Virginia, FRANK BLOXHAM was ordained to the diaconate by the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina. The ordination sermon was preached by the Rev. J. Lewis Gibbs and the candidate was presented by the Rev. Thomas K. Nelson, D.D. Mr. Bloxham will continue his course at the seminary for another year.

On Sunday, June 7th, in St. Luke's Chapel, Sewanee, Tenn., the Rev. W. HENRY ROSS JACKSON was ordained to the priesthood by the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina. The ordination sermon was preached by the Very Rev. Charles L. Wells, Ph.D., and the candidate was presented by the Rev. W. H. DuBois, D.D. Mr. Jackson will take charge of Holy Cross, Aurora; St. John's, Bonneton; and Redeemer, Edward, July 1st.

DIED

OSBORNE—FRANK OLIN OSBORNE of St. Paul, Minn., in his 82d year, on June 5th, at the home of his daughter, Mrs. Lewis Smith, Pelham, N. Y.

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PRIEST, RELIABLE AND ABLE, WANTS summer supply work accessible to New York City. Reply, G-544, care of **LIVING CHURCH**, Milwaukee, Wis.

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EXPERIENCED ORGANIST-CHOIRMASTER, bookkeeper wishes position in church which desires music of greatest possible beauty. Churchman. Recitalist. Excellent references. Graduate, Oberlin Conservatory. Student La Salle Extension University. Address, Box G-533, **THE LIVING CHURCH**, Milwaukee, Wis.

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4510 Vinley Avenue, Olympia 6224
THE REV. NEAL DODD, Rector
Sunday Masses, 7:30, 9:30, 11:00 A.M.

Church of the Advent, San Francisco

261 Fell Street, HE mlock 0454
REV. K. A. VIALI, S.S.J.E., Rector
Sundays: 8, 9:30, 11 A.M., 8 P.M.
Daily 7, 7:30, Tues. Fri., Holy Days, 9:30.

District of Columbia

St. Agnes' Church, Washington, D. C.

46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communions.
" 11:00 A.M. Solemn Mass and Sermon.
" 8:00 P.M. Solemn Evensong, Sermon.
Daily Mass 7:00 A.M., also Thursday, 9:30.
Fridays, Evensong and Intercession at 8:00.
Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois

Church of the Ascension, Chicago

1133 N. LaSalle Street
REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses: 8:00, 9:15, 11:00 A.M.,
and Benediction 7:30 P.M. Week Day Mass,
7:00 A.M.
Confession: Saturday, 4:00-5:30, 7:30-9:00.

Massachusetts

Church of the Advent, Boston

REV. JULIAN D. HAMLIN, Rector
SUMMER SCHEDULE
Sundays: Holy Communion, 7:30 and 8:15
A.M.; Matins, 10 A.M.; Sung Mass and Sermon,
10:30 A.M.; Evensong and Sermon, 7 P.M.
Week-days: Matins, 7:15 A.M.; Mass, 7:30
A.M.; Evensong, 5 P.M. Thursdays and Holy
Days additional Mass, 9:30 A.M. Confessions:
Saturdays, 8:30-5 P.M.

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sundays: Masses, 7:30 and 9:30 A.M.; High
Mass and Sermon, 11 A.M.
Week-days: Masses, 7 A.M. Thursdays and
Holy Days, 9:30 A.M., also.
Confessions: Saturdays from 3 to 5 and 7
to 9 P.M.

Minnesota

Gethsemane Church, Minneapolis

4th Avenue South at 9th Street
REV. AUSTIN PARDUE, Rector
Sundays: 7, 8, 9:30, 11, 7:45.
Wed., Thurs., Fri., and Holy Days.

New Jersey

Grace Church, Newark

Broad and Walnut Streets
REV. CHARLES L. GOMPH, Rector
Sunday Masses, 7:30, 9:30, and 11:00 A.M.;
Evensong, 8:00 P.M.
Week-day Mass, 7:30 A.M.; Fridays and Holy
Days, 9:30 A.M., also.
Confessions: Fridays, 8:00 P.M.; Saturdays,
5:00-6:00 and 7:30 P.M.

St. Mary's-by-the-Sea, Point Pleasant

SUNDAYS:
7:30 A.M., Mass for Communion.
9:30 A.M., Mass for Communion (Sung).
8:00 P.M., Evensong and Benediction.
WEEK-DAYS:
Daily (except Mondays), Mass at 7:30.
The Monday Mass at 9:30.
Holy Days, a Second Mass at 9:30.
Confessions: Saturday, 5:30 and 8:00 P.M.
The Holy Hour: First Friday at 8:00 P.M.

CHURCH SERVICES—Continued

New York

Holy Cross Church, Kingston, N. Y.

Pine Grove Avenue, near Broadway
REV. A. APPLETON PACKARD, JR., Rector
Sundays: Low Mass, 7:30 A.M.
Church school, 9:30 A.M.
Solemn Mass and Sermon, 10:30 A.M.
Vespers and Benediction, 4:00 P.M.
Week-days: Daily Mass, 7:00 A.M.
Friday Mass: 9:00 A.M.
Confessions: Saturdays 4 to 5; 7 to 8 P.M.
Telephone: Kingston 1265.

Cathedral of St. John the Divine, New York City

Amsterdam Avenue and 111th Street
Sundays: The Holy Communion, 8:00 A.M.;
Children's Service, 9:30 A.M.; Morning Prayer,
Holy Communion and Sermon, 11:00 A.M.;
Evening Prayer, 4:00 P.M. Week-days (in
chapel): The Holy Communion, 7:30 A.M.;
Morning Prayer, 10:00 A.M.; Evening Prayer
(choral except Monday and Saturday), 5:00 P.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays: 8, 10, and 11 A.M.

Church of St. Mary the Virgin, New York

46th Street between 6th and 7th Avenues
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Low Masses, 7:30 and 9:00.
High Mass and Sermon, 10:45.
Week-day Masses, 7:00 and 8:00.

Holy Cross Church, New York

Avenue C between 3d and 4th Streets
Sunday Masses: 8:00 and 10:00 A.M.
Confessions: Saturdays, 9-11 A.M.; 7-8:30 P.M.

The Transfiguration, 1 East 29th Street

"The Little Church Around the Corner"
REV. RANDOLPH RAY, D.D., Rector
Sundays: 8:00 and 9:00 A.M. (Daily 7:30.)
11:00 A.M. Missa Cantata and Sermon.
4:00 P.M. Vespers and Adoration.
Thurs., Fri., and Saints' Days, 2d Mass at 10.

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Sunday: Low Mass at 7, 8 and 9:15.
High Mass and Sermon at 11.
Sermon and Benediction at 8.
Daily: Mass at 7 and 9:30. Tuesday and
Friday at 8.
Friday: Address and Benediction at 8.
Confessions: Friday, 3-5; 7-8. Saturday, 3-5;
7-9.
Priests' telephone: RITtenhouse 1876.

Saint Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
SUNDAYS:
Mass for Communions, 8:00 and 9:00.
Solemn High Mass and Sermon, 11:00.
Evensong and Sermon, 4:00.
DAILY:
Low Mass, 7:00 and 7:45.
Matins, 9:00.
Holy Days and Thursdays, 9:30.
Intercessions, 12:30.
Evensong, 5:00.
CONFESIONS:
Saturdays: 4:00 to 5:00, and 8:00 to 9:00.
TELEPHONE:
Clergy House—Pennypacker 5195.

Wisconsin

All Saints' Cathedral, Milwaukee

E. Juneau Ave. & N. Marshall Street
VERY REV. ARCHIE DRAKE, Dean
Sunday Masses: 7:30, 9:30, 11:00.
Week-day Masses: 7:00 A.M.
Second Mass: Thursdays, 9:30.
Confessions: Saturday, 5-5:30, 7:30-8:30.

RADIO BROADCASTS

KCJR, JEROME, ARIZONA, 1310 KILO-
cycles, Christ Church. The Rev. D. J.
Williams, every Sunday at 11:00 A.M., Moun-
tain Standard Time.

KFOX, LONG BEACH, CALIFORNIA, 1250
kilocycles (239.9). St. Luke's Church.
Morning service every Sunday (including
monthly celebration) at 11:00 A.M., Pacific
Standard Time.

KGO, SAN FRANCISCO-OAKLAND, CALIF.
790 kilocycles (380 meters). Grace Cath-
edral. Morning service, first and third Sun-
day, 11:00 A.M., P. S. Time.

KHQ, SPOKANE, WASHINGTON, 590 KILO-
cycles (225.4). Cathedral of St. John the
Evangelist. Evening service every Sunday from
8:00 to 9:00 P.M., P. S. Time.

KSCJ, SIOUX CITY, IOWA, 1330 KILO-
cycles (225.4). St. Thomas' Church, every
Sunday, organ and sermon at 2:30 P.M., and
first and third Sunday at 11:00 A.M., C. S.
Time.

WBBZ, PONCA CITY, OKLAHOMA, 1200
kilocycles (240.9). Grace Church, every
third Sunday at 11:30 A.M., C. S. Time.

WIP, PHILADELPHIA, PA., 610 KILO-
cycles (492). Church of the Holy Trinity.
Every Sunday at 10:45 A.M., E. S. Time.

WISJ, MADISON, WIS., 780 KILOCYCLES
(384.4 meters). Grace Church. Every Sun-
day, 10:45 A.M., C. S. Time.

WKBW, BUFFALO, N. Y., 1470 KILO-
cycles (204). Church of the Good Shep-
herd. Morning service every Sunday at 9:30,
E. S. Time.

WLBW, OIL CITY, PA., 1260 KILOCYCLES
(238 meters). Christ Church. Every
Wednesday, 12 noon to 12:30 P.M., E. S. Time.
Rev. William R. Wood, rector.

WMAL, WASHINGTON, D. C., 630 KILO-
cycles (475.9). Washington Cathedral, the
Bethlehem Chapel or the Peace Cross every
Sunday. People's Evensong and Sermon (usu-
ally by the Bishop of Washington) at 4:00
P.M., E. S. Time.

WPG, ATLANTIC CITY, N. J., 1100 KILO-
cycles (272.6). St. James' Church, every
Sunday at 4:30 P.M., E. S. Time. Rev. W. W.
Blatchford, rector.

WRBQ, GREENVILLE, MISS., 1210 KILO-
cycles (247.8). Twilight Bible class lec-
tures by the Rev. Philip Davidson, rector of St.
James' Church, every Sunday at 4:00 P.M.,
C. S. Time.

WRVA, RICHMOND, VA., 1100 KILO-
cycles (270.1). St. Mark's Church, Sunday
evening, 8:00 P.M., E. S. Time.

WTAQ, EAU CLAIRE, WIS., 1330 KILO-
cycles (225.4). Service from Christ Church
Cathedral, Eau Claire, second and fourth Sun-
days at 11:00 A.M., C. S. Time.

WTAR, NORFOLK, VA., 780 KILOCYCLES
(384.4). Christ Church every Sunday and
Festivals, 11:00 A.M., E. S. Time.

BOOK RECEIVED

(All books noted in this column may be ob-
tained from Morehouse Publishing Co., Mil-
waukee, Wis.)

Institute of Social and Religious Research. 235
Park Ave., New York City.

Hinterlands of the Church. By Elizabeth R.
Hooker. A Study of Areas With a Low
Proportion of Church Members. \$2.50 net.

PAPER-COVERED BOOK

Child Welfare Division, Public Charities Associa-
tion of Pennsylvania. 311 South Juniper St.,
Philadelphia.

*Pennsylvania's Ten Year Program for Chil-
dren, 1930-1940.* Paper, 35 cts.

YEAR BOOK

Society of Saint Johnland. 49 West 20th St., New
York City.

Saint Johnland. Report of The Society of St.
Johnland for the Sixtieth Year, Ending
December 31, 1930.

NEWS IN BRIEF

BETHLEHEM—At the third annual acolytes'
festival, held in St. Luke's Church, Lebanon,
under the auspices of the Central Pennsylvania
Branch of the Clerical Union, on Friday and
Saturday, June 5th and 6th, about a hun-
dred and twenty boys, fourteen priests, and
one bishop, were registered.

VIRGINIA—The Rev. Wallace E. Rollins, D.D.,
dean-elect of the Virginia Theological Seminary,
sailed for Havana on June 17th to lecture
to the clergy of the missionary district of
Cuba during the week of June 20th to the
26th. He will not return to the seminary
until July 1st and will not be able to answer
his mail until that date. His address is, as
heretofore, at the Theological Seminary, Alex-
andria, Va.

Chief Justice of Nova Scotia Dies; Church Institutions and Charities Profit by Will

Legalized Sweepstakes for Hospitals Protested—Possibilities of Church Union Sought in Canada

The Living Church News Bureau
Toronto, June 10, 1931]

IN THE DEATH OF THE CHIEF JUSTICE OF Nova Scotia, the Hon. Robert Edward Harris, the Church in Nova Scotia and the University of King's College mourn the passing of a loyal and generous friend. He was born at Annapolis Royal, was a brother of the late Canon V. E. Harris, and an uncle of the present chancellor of the diocese, R. V. Harris, who succeeded him as chancellor on his elevation to the bench. By his will he planned to continue his interest in life in many of the activities of the Church, leaving

\$10,000 for permanent endowment of St. Paul's Church, Halifax (of which he was a member) for current expenses.

\$2,000 to the Widows and Orphans' Fund of the synod.

\$2,000 to Synod Superannuation Fund.

\$2,000 to Diocesan Mission Board.

\$2,000 to Church Endowment Fund.

\$2,000 to Colonial and Continental Church Society.

\$2,000 to St. Paul's Almshouse.

\$2,000 to St. Luke's Church school, Annapolis.

\$2,000 to Holy Trinity Church school, Yarmouth.

The residue of the estate, amounting to at least \$100,000, to the University of King's College, one-half for endowment of the Divinity College for the education of young men for the ministry of the Church of England, and one-half for indebtedness on buildings and additions, furnishings, and library of the university.

Referring to his death, the Archbishop of Nova Scotia said in part:

"The passing of Chief Justice Harris is a loss which will be felt in a wide circle, not only of relatives and friends, but in the community which he had served most faithfully for many years.

"He was a personal friend of mine ever since I have been in Halifax and was always a wise and valued counsellor. He was chancellor of the diocese until he went on the bench when he felt that in his position as a judge he might not always be free to advise. He nevertheless maintained his interest in all the affairs of the Church. He was a generous contributor to any cause which he felt should be supported. The Cathedral, the Mission Fund, King's College, the Collegiate School all owe much to him. When once convinced of the merits of an appeal he gave freely and liberally.

"An earnest and consistent Churchman he ever showed that sense of justice which marked him not only as one whose judgments were fair and reasonable, but also as one whose private opinions were respected.

"He was a man of tireless industry who never spared himself in discharging his duties in public or private life. Methodical in his habits and thorough in his undertakings, he was eminently a man to be depended on."

AT THE SYNOD OF NOVA SCOTIA

Calling on the Church of the present day to sound the trumpet notes of victory and of unity, the Rev. Canon A. P. Shatford of Montreal was the preacher at the Nova Scotia synod service held in All Saints' Cathedral.

Deploring the apologetic note in the Church's program, and pointing out that dogmatism is not positiveness, the speaker dwelt on the need for sounding the note of conviction and assurance. "The people outside the Church will not be brought in by a system of ifs and buts," he declared. "There must be absolute definiteness and positiveness. There is a certainty that is irresistible in its appeal."

In the course of his charge to the synod the Archbishop spoke strongly on marriage and divorce:

"The Church does not approve of divorce and has no subtle provision for bringing it about under another name. It definitely prohibits the marriage by one of its ministers of any divorced person, innocent or guilty, during the lifetime of the other party.

"It absolutely refuses to sanction such a thing as that which has been called companionate marriage, but would better be labelled licensed cohabitation.

"There are two things in marriage—the civil and the ecclesiastical. The former may be performed in a house or even by a magistrate. The latter is solemnized in a church by a priest. It is in this the solemn declaration is made 'those whom God hath joined together let no man put asunder.' It is then the couple pledge themselves before the altar to 'live together so long as they both shall live.'"

PROTEST AGAINST SWEEPSTAKES FOR HOSPITALS

The protest of the Churches against the proposed bill to legalize sweepstakes for hospitals was voiced by a delegation organized by the Social Service Council of Canada which waited on the Hon. Hugh Guthrie, Minister of Justice. The delegation consisted of Canon Vernon, president of the council and general secretary of the Council for Social Service of the Anglican Church; the Rev. J. Phillips Jones, D.D., general secretary of the Social Service Council of Canada; the Rev. A. S. McGrath, representing the Baptist Church; the Rev. Robert Johnston, D.D., representing the Presbyterian Church; the Rev. D. N. McLachlan, D.D., secretary of the Board of Evangelism and Social Service of the United Church and recording secretary of the Social Service Council of Canada; and Chancellor F. H. Gisborne, honorary counselor of the Social Service Council.

The delegation, which was courteously received, stated that the grounds of protest included the moral dangers involved in adding still further to opportunities for gambling, the impossibility of restricting ultimately the proposed legislation to hospital purposes only, and the bad effect upon hospitals themselves because of the danger of lessened provincial and municipal support and of restricting the flow of private charity now deeply conscious of the responsibility of providing for the sick. The delegation felt that Canada can surely provide adequate care for the sick from governmental and charitable sources.

The delegation further urged the repeal of the subsection of the Criminal Code which permits raffles for prizes of small value at bazaars held for charitable or religious objects.

CONFERENCES TO EXPLORE POSSIBILITIES OF CHURCH UNION

Conferences to explore the possibilities of Church Union in Canada with the ul-

mate purpose of coöperation or union among all the organized forces of Christianity were unanimously endorsed by the Anglican synod, diocese of Toronto, at the closing session of its annual meeting in St. James' parish hall.

Drawing attention to the general approval given by the Lambeth Conference to Church union in South India, the synod advocated immediate conferences along the same line in Canada with non-episcopal Churches and, where possible, with episcopal Churches.

The General Synod, which will meet in Toronto in September, was memorialized to this effect in a resolution proposed by Canon H. P. Plumptre and seconded by the Rev. J. E. Ward.

MISCELLANEOUS NEWS

The Rev. Canon Hedley of the Church of the Transfiguration was the center of a congregational picnic in celebration of the tenth anniversary of the founding of the congregation. On the site in which that group first met 10 years ago in a tent, a blue spruce tree was presented to the canon who planted it in front of the parish hall.

DEAN OF NORTHERN INDIANA FIFTY YEARS IN PRIESTHOOD

MISHAWAKA, IND.—Several hundred people from all parts of the diocese of Northern Indiana and elsewhere gathered here on Friday, June 12th, to honor the Very Rev. Lewis Curtis Rogers, dean of St. Paul's Pro-Cathedral, who was celebrating the fiftieth anniversary of his ordination to the priesthood.

Dean Rogers was celebrant at the Holy Eucharist, assisted by the Rev. Lawrence C. Ferguson, rector of St. James' Church, South Bend, as epistoler, and the Rev. George Jay Childs, rector of St. Paul's, LaPorte, as gospeler. The Rt. Rev. Campbell Gray, D.D., Bishop of the diocese, pontificated, and A. du Pont Parker, LL.D., of Philadelphia, was master of ceremonies. Besides the diocesan clergy, the pastor of St. Andrew's Greek Orthodox Church, South Bend, was seated in the chancel. The sermon was preached by the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee.

Bishop Gailor, Dean Rogers, and Dr. Parker were college-mates at old Racine in the days of James deKoven.

At the conclusion of the service Dean Rogers was presented with many gifts from the clergy and laity of the diocese, and from the Cathedral congregation. Many telegrams and congratulatory letters from all parts of the country were read at the luncheon which followed. The celebration closed with an informal reception in the evening.

Fr. Rogers, the son of a priest, graduated from Racine College in 1879 and received his M.A. degree in 1882. He was ordered deacon in 1880 and priest the following year by Bishop Harris of Michigan. For more than half a century he has served the Church faithfully and well. In his early ministry he began work in a number of places which have since grown into prominent parishes. Nearly half of his priesthood has been spent in his present work, first as rector of St. Paul's parish and then dean of the Pro-Cathedral. He has always taken a keen interest in the affairs of the Church outside his own parish, occupying many important positions in the diocese and serving as a deputy to many General Conventions and provincial synods.

Peace Leaders Appeal for Success Of Geneva Disarmament Conference

**C. Rankin Barnes Heads Petition
Sent to Hoover—New York
W. A. Aids India**

The Living Church News Bureau
New York, June 13, 1931

IF THE GENERAL DISARMAMENT CONFERENCE, to be held early in 1932 in Geneva, Switzerland, does not bring about a substantial reduction of armaments, the whole organization of the world for peace will be endangered." Coupled with this drastic statement of conviction on the part of seventy-one officials of organizations seeking the promotion of world peace and social progress are five explicit recommendations which have been submitted to President Hoover for consideration in formulating the policy this nation will adopt for the forthcoming disarmament conference. In the long list of signatures appear the names of at least two prominent Churchmen. By reason of alphabetical arrangement that of the Rev. C. Rankin Barnes, acting executive secretary of the National Council's Department of Christian Social Service, heads the list, while that of Alanson B. Houghton, formerly our Ambassador to Germany and later to the Court of St. James, also appears, giving weight to the importance of the proposals.

If the youth of the nation is too young to remember the rather recent world conflict, and that is largely true, there rests upon those who recall and who survive the exceeding great obligation to prevent another such sacrifice of lives, to do all that lies within our power to prevent their sacrifice from seeming to have been utterly in vain. Upon no other group does the burden of responsibility rest heavier today than upon the Christian Churches of the world.

**WOMAN'S AUXILIARY AIDS CHURCH ARMY
IN DORNAKAL**

General Convention is to decide whether the American Church shall contribute \$15,000 annually to aiding missionary work in the diocese of Dornakal, India; and Dr. Rogers in his letter in the previous issue of this paper suggests wisely that such appropriation be quite free from American administration of the same. The spirit of both proposals has been admirably exemplified by the mission study classes of the New York branch of the Woman's Auxiliary. This year their study subject was India, and their voluntary offerings are to go to that country. The amount of \$612 has been forwarded to Captain Davey at Church Army headquarters in London for use in training native workers in the Army in the diocese of Dornakal. The exact designation of the use of the money reflects the appreciation of the Woman's Auxiliary in having Captain Mountford and his staff as co-workers in the American Church.

EDGEWATER CRÈCHE

Under the auspices of the Church there is maintained at Edgewater, N. J., a home which cares for babies who are suffering from lack of nourishment and other limitations in the necessities of life. Under the direction of baby specialists 152 of these malnourished youngsters have this year been helped to overcome the effects

of poverty and illness. The work is almost entirely dependent upon voluntary contributions, and such may be sent to the Crèche office, 38 Bleeker street.

ITEMS

The Rev. Dr. Floyd van Keuren and the Rev. John W. Suter, Jr., are among the leaders of the tenth annual conference of Church workers to be held this coming week at Union Seminary.

The Rev. Dr. Fleming, vicar of the Chapel of the Intercession, reports in his leaflet the coming of two additional curates to aid in the work, and also that the provision of two celebrations of the Holy

Communion each week-day has met with an encouraging response.

A reredos, in memory of the Rev. Gouverneur Cruger, for many years in charge of the work, will be dedicated tomorrow at the Church of the Divine Love, Montrose.

Frank Edwin Ward, for twenty-five years organist and choirmaster at the Church of the Holy Trinity, St. James' parish, East 88th street, will be honored tomorrow by an anniversary service at which the rector, Dr. Crowder, and the vicar, the Rev. Dudley S. Stark, will pay tribute to Mr. Ward's faithful service.

The Rev. Killian A. Stimpson of the American Church in Florence, who has been taking Dr. Ray's place at the Church of the Transfiguration since the middle of April, concludes his stay there tomorrow. Dr. Ray and his family are expected back from Florence on June 27th.

HARRISON ROCKWELL.

Bishop Lawrence Presides at Exercises Of Theological School, Cambridge

**Coadjutor of Southern Ohio
Preaches Alumni Sermon—New-
ton Center News**

The Living Church News Bureau
Boston, June 13, 1931

COMMENCEMENT DAY, JUNE 11TH, AT the Episcopal Theological School was as full of interest and enthusiasm as ever and a group of the alumni returned to take part. At the morning service in St. John's Memorial Chapel, the Rt. Rev. William Lawrence, D.D., retired Bishop, who sat in the bishop's chair in the chancel that is a memorial to his wife, was called upon to give the diplomas and to address the graduates. The Rev. Dr. Howard Chandler Robbins preached the sermon and stressed the necessity of discerning the signs of the times, that discernment being one of the properties of the Hebrew prophets and one that should be exercised over important matters, especially the new, big movements of our day.

Degrees of Bachelor of Divinity were bestowed upon the Rev. Messrs. Cornelius DuBois, Jr., Robert Wolcott Fay, William Dunlop Orr, Stephen Webster, and, with distinction, upon the Rev. Harold Thurston Handley. Certificates were given to the Rev. Robert Y. Condit and the Rev. Frederick Randall Williams. The Adams prize for general excellence in reading during the past three years was given to Robert Wolcott Fay.

The Rev. Joseph Cullen Ayer, Ph.D., S.T.D., professor of ecclesiastical history in the Philadelphia Divinity School, and the Rev. Howard Chandler Robbins, D.D., professor of homiletics in the General Theological Seminary, were given the honorary degree of Doctor of Divinity.

The Rt. Rev. H. W. Hobson, D.D., Coadjutor of Southern Ohio, preached at the alumni service in the late afternoon. The Rev. Dr. Edward S. Drown presided as toastmaster at the alumni dinner since both the president, Bishop Scarlett, and the vice president, the Rev. John Frank Scott, were unable to be present. At this dinner the speakers were Bishop Lawrence; Dean Washburn; the Rev. Harold T. Handley in behalf of the senior class; Dr. Joseph Cullen Ayer who spoke of the early days

of the school and the contributions made to the latter by Dr. Allen and Dr. Steenstra; Bishop Sherrill; Judge Hand for the trustees; Dean Beal of Los Angeles; and Archdeacon Jenkins of Arizona. Bishop Sherrill spoke about the placement of the clergy to the effect that it is not legislation but the quality of the candidates for the ministry that will help solve a difficult problem. A second point in the Bishop's address was the importance of small parishes and the opportunity they can offer to their incumbents for the making of an intellectual contribution to the Church.

NEWTON CENTER CHURCH AND RECTOR
CELEBRATE ANNIVERSARY

The fortieth anniversary of both Trinity Church, Newton Center, and its only rector, the Rev. Dr. Edward T. Sullivan, was observed last Sunday, for it was on June 7, 1891, that Edward Taylor Sullivan, then a student in the Episcopal Theological School, Cambridge, held a service with half a dozen families attending in an extremely unattractive and weather-beaten hall in Newton Center. As a tribute to Dr. Sullivan and to mark the progress made by the parish during the past forty years, a reception was given Dr. and Mrs. Sullivan last Saturday afternoon. On Sunday morning both Bishop Sherrill to administer confirmation and Bishop Lawrence to make the address were present at the service, the former reading a letter from Dean Sturges of St. Paul's Cathedral where for seventeen summers Dr. Sullivan has ministered to thousands.

The parish of Trinity, Newton Center, moved from the dingy hall in the course of eighteen months after it had been started into a small wooden chapel. In the course of time, the present site was purchased, the wooden chapel moved upon it and enlarged, and a parish house built. The present church was built during war time and, with the additions of transept, baptistry, war memorial, rectory, and the house for the Church school, considered in dollars alone, is worth more than a quarter of a million. Dr. Sullivan was the first editor of the diocesan paper, *The Church Militant*, a service he rendered for twenty-three years. In addition, he has long been a member of the standing com-

mittee of the diocese and of the Cathedral Chapter.

Through the broadcasting of the Cathedral services by Station WNAC, beginning on the first Sunday in July and continuing until autumn, many persons throughout the country will be able to renew contact with Dr. Sullivan's sermons which are so full of constructive teaching.

NEWS ITEMS

The Rev. F. R. Barry, D.D., tutor at Balliol College, Oxford, and rector of the Church of St. Mary the Virgin, Oxford,

preached last Sunday morning in Trinity Church, Copley square, and in the evening in Christ Church, Cambridge. Dr. Barry, one of the younger leaders in the Church of England, is the author of *One Clear Call, St. Paul and Social Psychology*, and *Christianity and Psychology*.

Dr. Reinhold Niebuhr, editor of *The World Tomorrow* and lecturer on applied Christianity and the philosophy of religion, and well known as author of *The Note Book of a Tamed Cynic*, preached in the Cathedral Church of St. Paul last Sunday evening. ETHEL M. ROBERTS.

Bishop of Iowa Gives Address at Western Theological Seminary, Evanston, Ill.

Memorials Dedicated in Connection With Exercises—Bishop Stewart Institutes Sisterhood

The Living Church News Bureau
Chicago, June 13, 1931

THE YOUNG PRIEST OF TODAY WAS urged to atune his life to modern conditions, to avoid superficiality, "mechanical ceremonialism," and the "lullaby of creeds," by the Rt. Rev. Harry S. Longley, D.D., Bishop of Iowa, in delivering the commencement address at the Western Theological Seminary Friday.

"The world today demands reality and superficiality is soon detected. The life of the priest will be stunted and starved by superficialness. There is a danger in the priestly life of being content with the historical position of the Church, with mechanical ceremonialism, and the lullaby of creeds. The priest must be a man who turns to the great experiences of life.

"The priest must lead men back to the old, old story. We must again come to that time when religion becomes a vital factor in life, when men read their Bibles and talk religion, when the sermon on Sunday is discussed the next week. It seems to me today that even in parishes where we have most efficient men, we are not creating the same atmosphere that prevailed a generation or two ago. Men are religious in a way today. But their religion is not binding them back to a personal God."

Several memorials were dedicated in connection with the commencement exercises. These included a cross given by Dr. and Mrs. Edwin J. Randall in memory of Bishop Anderson, and a tablet on the dormitory which Mrs. Francis T. A. Junkin has given in memory of her late husband.

Seven Bachelor of Divinity degrees were awarded, and a literary degree to the Rev. Lyle W. Thaxton, Ludington, Mich.

Bishop Stewart ordained five deacons at the seminary Thursday morning in connection with the baccalaureate.

DISCUSS C. M. H. WORK

A spiritual background in curing the ills of what he termed a "perishing world" was declared essential by the Rev. Alfred Newbery, rector of Church of the Atonement, Chicago, speaking before the clergy's round table Monday. The group met at the home of Mrs. Theodore W. Robinson in Lake Forest.

"There is no process of healing, whether it be of the mind or body, which does not essentially involve some measure of faith and love," stated Fr. Newbery. "This is

as true of a talisman or a crystal ball as it is of a Mrs. Eddy or a psychoanalyst. Church Mission of Help aims to fulfill these requirements."

The speaker urged the clergy to call in expert workers of Church Mission of Help to assist them in solving many social problems which come to every priest.

NEW SISTERHOOD INSTITUTED

The Community of the Holy Name, a new sisterhood, was instituted by Bishop Stewart last Sunday at St. Ann's Church, Chicago. At the same time he dedicated the convent of the order, a three-story structure which formerly was the St. Ann's rectory and which has been remodeled and enlarged for its new use.

Sister Mary Joan, who recently completed her training at St. Ann's Convent, Kingston, N. Y., is superior of the new order. The Rev. Walter P. Crossman, priest-in-charge of St. Ann's Church, has been instrumental in founding the order. The order will be of the working type, devoting its efforts to establishment of parochial week-day schools and similar parish activities.

DR. KEELER CONSECRATION PLANS

Plans are virtually complete for the consecration of the Rev. Dr. Stephen E. Keeler, rector of St. Chrysostom's, as Bishop Coadjutor of Minnesota, on June 24th. The consecration will take place at St. Chrysostom's and it is expected the Presiding Bishop will be the consecrator.

Co-consecrators will be the Rt. Rev. Dr. Frank A. McElwain, Bishop of Minnesota, and the Rt. Rev. Dr. George Craig Stewart, Bishop of Chicago. The Rt. Rev. Warren L. Rogers, D.D., Bishop of Ohio, will preach the sermon. The Rev. John Crippen Evans, associate at St. Chrysostom's, will be master of ceremonies and litanist. The Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, and the Rt. Rev. Henry Hobson, D.D., Bishop Coadjutor of Southern Ohio, will be epistoler and gospeler.

Arrangements have been made by the Church Club for special cars to bring the Minnesota delegation of clergy and laity to Chicago for the consecration.

G. F. S. MEMBERS GATHER

Members of the Girls' Friendly Society from all parts of the diocese, numbering approximately 600, gathered at the Church of the Epiphany last Sunday afternoon for their annual missionary service. The Rev. Dr. Charles E. McAllister, rector of St. Luke's Church, Evanston, preached. Assisting in the service were the Ven. F. G. Deis, and the Rev. John F. Plummer, rector of Epiphany. A candlelight ceremony was a feature of the service.

WOMEN ORGANIZE FOR ENTERTAINMENT OF GENERAL CONVENTION GUESTS

Mrs. Charles Spencer Williamson this week started organizing 400 Churchwomen in Chicago to assist in entertaining those going through Chicago to General Convention on September 14th. The entertainment is being sponsored by the Church Club and present indications are that between 1,000 and 1,500 Church men and women will be present. The club is giving a complimentary luncheon and the women are providing private automobiles to take the visitors around the city. J. D. Allen, president of the club, reports that reservations are coming in rapidly from all sections of the east and south. Parties are being organized in a number of cities, including Baltimore, Philadelphia, Washington, Scranton, Pa., and Trenton, N. J.

NEWS NOTES

Members of the Brotherhood of St. Andrew from over the diocese are meeting tonight at St. Paul's Church, Kenwood, to hear Prof. Paul Ruseh of St. Paul's University, Tokyo, Japan, tell of plans for the pilgrimage of 150 young Churchmen to Japan next summer.

The last of a series of sacred concerts is being given by the choir of Church of the Epiphany tomorrow night. Francis E. Aubach is director of music at Epiphany and has supervised these concerts.

The Rev. John C. Evans, associate at St. Chrysostom's Church, received the honorary degree of Doctor of Divinity from Cornell College, Mt. Vernon, Ia., last Sunday.

PROVIDENCE WOMAN'S LEAGUE ACTIVE IN WORK OF CHURCH

PROVIDENCE, R. I.—One of the most active organizations of women in Rhode Island is the Woman's League of St. Stephen's Church, Providence, of which Mrs. F. Ellis Jackson is the president. The annual report which has recently been made by the treasurer, Mrs. Cyril Harris, shows that a total of \$2,660.88 has been accumulated during the year. The total amount expended was \$1,429.15, leaving a balance of \$1,231.73.

One of the chief methods by which the women raise their funds is to have members open their houses for entertainments and lectures for which an admission of \$5 for four functions is charged. Two of the residences offered for this purpose during the past year are those of Mrs. John Nicholas Brown and Mrs. R. H. I. Goddard. Mr. Goddard is a warden of the church and his associate warden, Col. H. Anthony Dyer, a noted artist and speaker, has delivered a lecture on one of these occasions during the year.

An interesting committee is the motor corps, of which Mrs. Charles A. Kilvert is chairman. This committee provides automobiles for the Sisters on sick calls, and to carry the clergy to the hospitals and to shut-ins both for ordinary pastoral calls and the administering of the Sacrament. The aged and the infirm are frequently transported to and from Church services. The calling committee, of which Mrs. A. I. B. Massey is the chairman, assists the clergy in their pastoral duties. A large part of the funds raised has been expended in improving the rooms and equipment of the clergy's quarters in the parish house. Mrs. Joseph J. Bodell and Mrs. Eugene Jackson are in charge of that department.

Six Women From Diocese of Pennsylvania Volunteer for Work in Mission Fields

Two Go to Indian Reservations—Anglican Bishop of Western China at Bryn Mawr Sunset Service

The Living Church News Bureau
Philadelphia, June 13, 1931]

LAST SUMMER, AN INTERESTING EXPERIMENT was tried out which proved successful. At the suggestion of the field department of the diocese, an appeal was made for volunteers, who would be willing to go out into the mission fields during the summer as special workers. Accordingly, Miss Frances Randall, assistant to the Rev. John R. Hart, Jr., Ph.D., and Miss Charlotte Knorr, also associated with the university work at the Chapel of the Transfiguration, were the first two chosen to give the plan its first trial.

The two young women left last June for St. Michael's Mission, Ethete, Wyo., where they worked with the Rev. A. Abbott Hastings, priest-in-charge, Mrs. Hastings, and Deaconess Adeline R. Ross. With an old Ford car, they were able to travel to many towns and ranches each day, holding weekly classes of religious instruction for children of ranchers and government employes, as well as many Indian children. As a result of their summer's work, twenty-two persons were baptized in the autumn, and many more are attending the mission services than before the volunteers went out.

This year, six young women have been accepted for volunteer service in two fields of the Church's work. They are giving their summer's work without any salary; they pay their own railroad expenses; and are given their board and lodging by the missions at which they will work.

To the Dakota Indians on the Rosebud Reservation in South Dakota will go Miss Katrina Haines, of St. Paul's, Chestnut Hill, and Miss Charlotte Temple, of St. Aidan's, Cheltenham. They will leave Philadelphia in time to attend the Indian convocation, one of the sights of the modern mission field. From there they will go to the Rosebud Mission, where they will work under the Rev. Paul H. Barbour, Mrs. Barbour, and the Rev. Stuart D. Frazier.

The second field which has been chosen is the associate missions of the diocese of Southwestern Virginia, to which four young women from Pennsylvania will go, namely Miss Sarah Josephine Goepf of St. Philip's; Miss Sarah Elizabeth Thompson, of the Chapel of the Mediator; and Miss Caroline Graham and Miss Louise Strawbridge from St. Paul's, Chestnut Hill.

Miss Goepf and Miss Thompson will work under Dean Herbert H. Young and Deaconess Maria P. Williams at Trinity Mission, Richlands, Va., and Miss Graham and Miss Strawbridge will assist at St. Stephen's Mission, Nora, under Deaconess Margaret D. Binns. Their work will consist of visiting the mountaineers and conducting classes for children.

In addition to the actual work done during the summer by the volunteer workers, they will all be qualified to give illustrated lectures on the mission work at parish meetings at home next winter, which will be a great aid in stimulating interest in the Church's work afield.

BISHOP TAITT OFFICIATES AT VALLEY FORGE

Those who attended the ceremonies accompanying President Hoover's speech at

Valley Forge on Memorial Day could not help being impressed by the important part the Church plays in nation-wide observances, in these times as well as in Colonial days.

The Rt. Rev. Francis M. Taitt, Bishop of Pennsylvania, gave the invocation and pronounced the benediction before and after the President's address, and the bells of the carillon of the Washington Memorial Chapel, a short distance away from the speakers' stand, could be heard throughout the morning playing patriotic hymns, being silent only during the address.

ANNUAL COUNCIL OF CONFRATERNITY HELD

The annual council of the Confraternity of the Blessed Sacrament was held on June 11th at St. Alban's Church, Olney. The Rt. Rev. Reginald H. Weller, D.D., Bishop of Fond du Lac, pontificated and preached at the solemn High Mass. The Rev. Archibald Campbell Knowles, rector, was celebrant; the Rev. Charles L. Steel, rector of Calvary Church, deacon; and the Rev. William H. Davis was subdeacon. The Rev. Franklin Joiner, rector of St. Clement's, and the Rev. Wallace E. Conkling, rector of St. Luke's, Germantown, were deacons of honor to the Bishop. The Rev. Francis F. E. Bense acted as master of ceremonies.

Cathedral Day in Diocese of Long Island, Children Present Missionary Offerings

Church Inadequate, Outdoor Service Is Held—Miss Eveleen Harrison to Retire

The Living Church News Bureau
Brooklyn, June 12, 1931]

THE MAIN EVENT IN THE LIFE OF THIS diocese during the past week was, without question, the gathering of children from more than one hundred parishes and missions of the diocese, to keep "Cathedral Day" in Garden City. This function, primarily designed for the symbolic presentation of the missionary offerings of the schools of the diocese, has grown into an annual event of wider scope and of great importance. It has certainly fostered a spirit of diocesan solidarity among the children of the scattered congregations, and has also helped to increase the missionary interest and offerings by a spirit of friendly rivalry, and to further the development of the best educational methods by granting awards in recognition of progress. It is distinctly one of the great days of the year in this diocese.

There was a procession of the schools, reviewed by the Rt. Rev. Dr. Ernest M. Stires and the officers of the educational department of the council. The reviewing party stood on the steps of the Cathedral, while the schools marched—not in, but past; for the assembly years ago outgrew the capacity of the church and has to be an outdoor function. Forty-five minutes were required for the march past; and a careful computation of the number in the procession put the total at just about five thousand. From the reviewing

EPISCOPAL ACADEMY COMMENCEMENT

Bishop Taitt presented diplomas, certificates, and Bibles to forty-one graduates of the Episcopal Academy at the 147th annual commendation and graduation exercises, held in the academy gymnasium June 9th.

Edward S. Buckley, Jr., president of the board of trustees, made the principal address, John J. Sayen delivered the valedictory address, and Henry Paul Brown, 3d, was salutatorian.

BISHOP FROM CHINA PREACHES

The Rt. Rev. Howard West Kilvinton Mowll, Anglican Bishop of Western China, was the preacher at an open-air sunset service, which was held in the churchyard of the Church of the Redeemer, Bryn Mawr, on Sunday, June 7th. The service was in the nature of a community service, all the main line parishes having been invited. The Very Rev. Philemon F. Sturges, dean of the Cathedral Church of St. Paul, Boston, read the lessons. The Rev. Ernest C. Earp, rector of the Church of the Redeemer, also took part.

NEW WINDOWS BLESSED

A stained glass window, in honor of the Rev. Edward Ritchie, rector emeritus of St. James the Less, a thank offering for his 80th birthday, was blessed on Friday, June 12th. A similar window, in memory of the late John James Rowan Spong, priest, the gift of Mrs. Spong, was blessed at the same time. Both windows are in St. Joseph's Chapel in the parish house of St. James the Less.

ELEANOR ROBERTS HOWES.

stand the procession went to the lawn at the rear of the Cathedral, where a platform had been erected. Amplifiers about the grounds carried not only the voices of the speakers, but also the music of the Cathedral organ for the hymns. This latter feature was new and very successful.

The total missionary offerings of the schools of the diocese was not announced in exact figures, for lack of reports from some schools; but the figure, it is said, will certainly be above \$20,000 and may be \$25,000. Awards were announced for the greatest degree of excellence in all departments of the educational program, to four schools representing four groups of schools classified by size: Of the group of schools having less than fifty scholars, St. James', Brooklyn; of the group numbering from 50 to 150, St. Ann's, Brooklyn; of the group numbering 150 to 300, Christ Church, Manhasset; and of the schools of more than 300, Christ Church, Bay Ridge, Brooklyn. Sixty certificates for high standing in various particulars were distributed to schools that had earned them.

A pleasing feature of this year's program was the presentation of a complimentary address and a substantial purse to Miss Eveleen Harrison, who is retiring from her position as executive secretary of the department of religious education. Her years of intelligent and ardent work have been very fruitful throughout the diocese. It was Miss Harrison who first suggested the Cathedral Day idea, and who urged it when few thought it could be made successful.

During the afternoon, various sports

were organized on the campus of St. Paul's School, near by; and a company of boys under the leadership of the Rev. Frederick L. Barry put on an amateur circus. The local police gave valuable co-operation in handling traffic, and directing the parking of the many busses and motor cars that came to Garden City.

ST. LYDIA'S BECOMES A PAROCHIAL MISSION

St. Lydia's Church, at Glenmore avenue and Crystal street, Brooklyn, which has been since its organization a mission of the archdeaconry of Brooklyn, has now been placed under the charge of the Rev. George T. Gruman, rector of Trinity Church, the adjoining parish, and that parish will act as "big brother" to the mission. This has been done upon the initiative of Bishops Stires and Larned, with the unanimous consent of the rector and vestry of Trinity, and the cordial agreement of the congrega-

tion of St. Lydia's. The rector has placed Charles H. Graf, a postulant for orders, in charge as lay reader, and will himself make periodic visits to St. Lydia's for the administration of sacraments and for general oversight.

tion of St. Lydia's. The rector has placed Charles H. Graf, a postulant for orders, in charge as lay reader, and will himself make periodic visits to St. Lydia's for the administration of sacraments and for general oversight.

St. Lydia's was begun in 1905 by the Ven. James Townsend Russell when archdeacon of Brooklyn, and for several years gave promise of much success; but in recent years has suffered loss through population changes in that section of Brooklyn. The present arrangement is to continue for the rest of the calendar year, by which time it is hoped a sufficiently accurate estimate of future possibilities can be made, to justify the adoption of a permanent policy.

CHAS. HENRY WEBB.

BUSINESS NOT TO INTERFERE WITH PLEASURE AT DENVER

New York—To give a little more freedom and elasticity to the crowded schedules of bishops and deputies at General Convention, it has been decided not to hold the daily luncheons which have been a part of some of the past General Conventions. There is to be but one such luncheon, held on the first Friday to bring members of both Houses together informally on the day of the first joint session.

This arrangement seems especially felicitous on account of the geographic location of the convention. The committee at Denver has provided unique entertainment for delegates, of a kind not possible in other cities—the beautiful trip

DEDICATE MEMORIAL DOORWAY AT PRINCETON, N. J., CHURCH

PRINCETON, N. J.—The dedication of the Alfred Britten Baker memorial doorway at Trinity Episcopal Church, Princeton, took place on the afternoon of June 4th, in the presence of Church dignitaries, educational leaders, and hundreds of friends of the late Dr. Baker, who served Trinity parish for sixty years as rector or rector-emeritus, and inaugurated student work by the Church in Princeton University.

The Rt. Rev. Paul Matthews, D.D.,



AT BAKER MEMORIAL DOORWAY DEDICATION

From left to right: Rev. Robert Williams, rector; Messrs. H. F. Clayton, T. A. Wood, George A. Armour, vestrymen; Rev. C. E. Erdman, D.D., the Rt. Rev. A. W. Knight, D.D., Coadjutor; W. H. Bradford, warden; Dr. Henry van Dyke, the Rt. Rev. Paul Matthews, D.D., Bishop; A. H. Phillips, warden; President J. G. Hibben, D.D., Princeton University; Rev. W. Osborne Baker, son of Dr. Baker; the Very Rev. R. E. Urban, dean of Trinity Cathedral, Trenton.

Students' Photo Service, Princeton.

LL.D., Bishop of New Jersey, dedicated the doorway, which is the work of Dr. Ralph Adams Cram, and was executed by the Matthews Construction Company of New York and Princeton. President J. G. Hibben of Princeton University made the principal address, and Dr. Henry van Dyke, famous poet and essayist, read a poem which he had written especially for the occasion.

Dr. Hibben recalled that denominational barriers had been immaterial to Dr. Baker, so far as his deeds of mercy were concerned. Men, women, and children of all classes and creeds were visited and helped by him.

CHURCHMAN OFFICIATES AT NATIONAL POLISH SERVICES

CANONSBURG, PA.—Officiating at the May devotions of the Polish National Catholic Church services, held at SS. Peter and Paul's at Canonsburg, was the Rev. Arthur L. Gaylord, rector of St. Thomas' Church. Besides preaching the sermon in English, he was celebrant at the office of Benediction of the Blessed Sacrament.

The Rev. J. F. Hornick, rector of SS. Peter and Paul's, acted as master of ceremonies and interpreted the sermon into Polish. Music was rendered by the young people's Polish choir.

The most cordial relations exist between the Church at Canonsburg and her Polish neighbor. The people of the Polish National Catholic Church look to the Anglican Church as big brothers and are determined to uphold their faith at any cost.

BISHOP BURLESON RETURNS; CITES EXPERIENCES

New York—The Rt. Rev. Hugh L. Burleson, D.D., Assessor to the Presiding Bishop, returning from a visitation of our American churches in Europe, makes the following comments:

"My visit was necessarily a hurried one, crowded into five weeks from the time I left New York until the day of my return. During this time I visited and held services in our seven churches on the continent of Europe: at Geneva, Nice, Rome, Florence, Munich, Dresden, and Paris. Everywhere there was good spirit manifested and in many places there are especially encouraging indications. I was particularly impressed with our opportunity in Munich, which is a great educational and musical center. We are expecting to place a permanent man in Munich in the near future.

"The foremost experience was a visit to Paris during the last five days. I arrived just in time to officiate, together with Dean Beekman, at the funeral services of Brigadier General Dunlop in the American Cathedral Church of the Holy Trinity. It will be remembered that he lost his life in trying to save a peasant woman from a landslide. I also was asked to address some two or three hundred of the Gold Star mothers, who were visiting the foreign battlefields.

"On Sunday, May 24th, in the Cathedral in Paris, in addition to a class of twenty-three, I had the privilege of confirming the American Ambassador, Walter E. Edge, and the Hon. Charles M. Burke, former Commissioner of Indian Affairs, now assistant commissioner of our American exhibits at the Paris Exposition.

"I presided at the meeting of the executive committee of our European churches. At the request of the Bishop of Massachusetts I ordained to the priesthood the Rev. Charles Lowrie, a student at Oxford.

"The Rev. Dr. and Mrs. Theodore Sedgwick are doing fine work in Rome. I found the Rev. Dr. Randolph Ray ministering temporarily in Florence. In Munich I was able to make a visit to the hospital to see the Rev. Dr. William Harman van Allen, recovering slowly from a recent paralytic stroke.

"Europe is still in the midst of a great depression, and looking anxiously to America for signs of improvement. They realize that what happens here will tremendously influence the welfare of the rest of the world.

"Church people traveling in Europe will not only find a welcome but will give encouragement if they will seek out and attend our American Church services, or the services in the English churches, which may be found in many European cities."

NEW PRIMATE OF AMERICAN ARMENIAN CHURCH ARRIVES

New York—The Most Rev. D. Gevont Tourian, who was recently appointed as Primate of the Armenian Apostolic Church in North America, arrived last week to assume his duties as successor to Archbishop Tirayre.

The Archbishop was formerly in charge of the Armenian congregations of Great Britain, and resided in Manchester. He attended several of the important Inter-Church conferences as a representative of the Armenian Church. He represented his Church at the Lambeth Conference and made a profound impression upon those who knew him.

The early days of his episcopate were spent in Bulgaria and Syria, where his services received commendation.

Added to his natural gifts, the Archbishop has the advantage of being fully conversant with the English language.

COUNCIL NOT ABLE TO MEET CHURCH ARMY APPROPRIATION

NEW YORK—The Most Rev. James DeWolf Perry, D.D., Presiding Bishop of the Church, issues the following statement regarding the Church Army, following the National Council's action including the Army among its official cooperating agencies:

"For six years the Church Army has been at work in the United States. For four of these years the Army was organized as an American branch of the Church Army of England. In 1929 the American work was incorporated here with a constitution and governing board. Throughout this time, it has been a voluntary body, operating independently but with the endorsement of General Convention and the blessing and cooperation of the bishops in numerous dioceses and districts.

"In April, 1931, the National Council gave full recognition and authorization to the Church Army, including it among the official cooperating agencies. Regretfully the National Council has not been able to make appropriation from its funds to the Army, but has 'offered all the aid in its power to place this work before the Church in the confident belief that the Church when fully informed of such work will provide adequately for its maintenance.'

"The Church Army has already become a strong arm of effective missionary service, opening to laymen an opportunity for evangelistic labors and offering to dioceses and missionary districts a well-proved means of carrying, especially into rural communities, the ministrations of the Church and the Gospel of Christ."

COMMEMORATE THIRTY-FIFTH YEAR OF LEXINGTON W. A.

LEXINGTON, KY.—The commemoration of the thirty-fifth anniversary of the Woman's Auxiliary of the diocese was observed on June 2d, 3d, and 4th, at the Church of the Good Shepherd, Lexington, the Rev. Joseph H. Chillington, Jr., rector. At the service in the church, the Rt. Rev. Henry Wise Hobson, Bishop of Southern Ohio, was the preacher. On Wednesday an all day picnic was held at Beattyville, Ky., where the diocesan Auxiliary was founded in 1896 by Bishop Burton. A service of historic commemoration was held later in St. Thomas' Church, at which the Rt. Rev. H. P. Almon Abbott presided. An excellent historical sketch was given by Mrs. Cecil Cantrill of Lexington, covering the salient facts in the Auxiliary's past, and the congregation was addressed by Mrs. William H. Johnstone, the retiring diocesan president. Other speakers included Miss Grace Lindley, Miss Nannie Hite Winston, and Canon Murphy. The election of officers in the afternoon resulted in the election of Mrs. Almon Abbott as diocesan president, Mrs. R. M. Fort as vice-president, Mrs. Preston Johnson as secretary, and Mrs. William H. Johnstone as educational secretary.

CORPUS CHRISTI SERVICES AT DENVER, COLO.

DENVER, COLO.—At the Corpus Christi service held in St. Andrew's, Denver, the Rev. J. W. Hudston was celebrant. Other clergy assisting included the Rev. Canon Douglas, the Rev. J. B. Neate, S.S.M., the Rev. Neil Stanley of St. Andrew's, the Rev. Milton J. Swift of All Saints', the Rev. George H. Holoran of St. George's, the Rev. G. A. C. Lehman, the Rev. William McMurdo Brown, and the Rev. Horace Cooper. The *Missa Marialis* was sung, ac-

companied on the organ by William Spalding, a grandson of the former Bishop of Colorado, and distinguished among Denver organists.

In the afternoon many motored to the mountain camp for children conducted by the Sisters of St. Anne, the Rt. Rev. Fred Ingley, Bishop Coadjutor of the diocese, blessed the group of buildings, and consecrated a private cemetery to be used by the order. The Sisters now have this mountain camp, and a convalescent home on the outskirts of Denver, formerly the Junior League Preventorium; ground has been bought and plans drawn for their convent, which is to be beside St. Andrew's Church.

The bishops and trustees of the diocese have decided to erect a new church in Denver, the name to be St. Mary's, and the vicar, the Rev. G. A. C. Lehman. Plans have been drawn, and it is hoped that the church will be, if not complete, at least usable in time for General Convention.

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The June SPIRIT OF MISSIONS, now out, includes articles on problems facing General Convention, the Convention City itself, and the Woman's Auxiliary Triennial as well as striking illustrations of Convention interest.

Subsequent pre-Convention issues—July, August, and September—will include even fuller and more complete information concerning General Convention. Pictures, of course!

Following General Convention, full reports will be printed of what was done, and how the action of Convention affects the Church, in parish, diocese, nation, and world.

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PHILIPPINE ISLANDS NEWS NOTES

MANILA, P. I.—An illustrated history of Easter School for Igorots at Baguio, Philippine Islands, has been compiled by the principal of the school, the Rev. Robert F. Wilner, to commemorate the twenty-fifth anniversary of the founding of the institution.

A beautiful new motor road has recently been opened between Baguio and Bontoc, due to the widening of the former mountain trail leading to Mount Data. This reduces the time necessary for the trip from five days to ten hours. When the Bishop, the Rt. Rev. G. F. Mosher, D.D., and Mrs. Mosher went over the road a few weeks ago their entire expense for transportation for themselves and baggage was only \$8.75, where formerly with ponies, cargadores, meals, and lodgings, it would have entailed an expenditure of more than \$50. Later the Bishop motored over another recently constructed road between Sagada and Besao in half an hour. To those who only a few years ago were obliged to undertake long, hard trail trips, on pony or by carrying chair, to these then remote mission stations these facts seem rather like miracles! The Bishop remarked on his return to Manila that he never dared attempt a visitation to the Mountain Province nowadays without first inquiring of those in residence regarding the best way to make the trip, so fast is the work of opening the country progressing.

Through a donation from the General Theological Seminary a wooden chapel with grass roof has been built at Bantey, an outstation of Besao, in the Philippine Islands. The people of this *ill* have always lived in isolation, many of them never having left the valley, seen the world that lies beyond their horizon, or done aught but work from dawn to dark in the rice paddies and sleep within the dark interior of their tiny huts. Occasionally there is a bonfire, brass cymbals, a dance—the only form of recreation or amusement that is known or thought of. After this there is a *canao*—rice and carabao meat. For years they have been Christians. At the time of Bishop Mosher's last visitation in March the first services were held in the new church. Afterward there was a feast with music and dancing. The Bishop gave the cow, the people gave the rice. While the merriment was still at its height one of the school boys from Sagada arrived—one who is helping to extend the work of the mission and teach converts. He thought the opportunity to reach so many people at once too good to lose. He invited them into the chapel and to the amazement of bishop and priest saw them respond, leave their amusement that so seldom comes into their lives, and for two hours they listened to priest and catechist preparing for baptism, confirmation, communion. What to the mind of bishop and priest seemed an impossibility took place quite as a matter of course.

The training school of St. Luke's Hospital, Manila, held its coming of age (twenty-first) graduation on March 18th. With the ten members of the new class the hospital now has a list of 195 graduates. In the 1931 class is a member of the Church Mission in Wuchang, China. The class was addressed by Maj. George F. Lull, U. S. A., medical adviser to Governor General Davis at Malacanang; Miss Edna A. Gerken, specialist in health education, of the Bureau of Education in Manila; and Mrs. Asuncion Perez, executive secretary of the Associated Charities. Mrs. Charles E. Livingston, retiring president

of the woman's board of the hospital, presented the prizes for scholarship and operating-room technique.

The Cantonese congregation of St. Stephen's Mission, Manila, has had for some time a rather unique method of holding Sunday vesper services. A number of private cars and the school bus have taken members of the congregation to some place of historic interest near Manila, such as the site of the new reservoir at Novaliches, Fort William McKinley, or the beautiful ruins of old Guadalupe Church. There a service has been held, with prayers, hymns, a lesson, then an address or sermon by some Christian. After a short period of quiet a walk is taken to the town or historic spot and the people then return to the city.

DAILY VACATION BIBLE SCHOOL AT PORTER MILITARY ACADEMY

CHARLESTON, S. C.—A fine piece of constructive community service carried out through a Daily Vacation Bible School in the buildings of the Porter Military Academy, Charleston, for the past six years under the joint support of all the Episcopal churches of the city, will be continued this summer. The session which begins about the middle of June will continue for a period of five weeks. The director this year will be the Rev. Edmund G. Coe, a former minister in the Methodist Episcopal Church, now a candidate for holy orders in this diocese and headmaster of the academy. The principal will again be Mrs. C. J. Shuler of the Church of the Holy Communion.

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CHINESE GENERAL SYNOD
MEETS IN HANGCHOW

HANGCHOW, CHINA—"No minister of this Church, after due enquiry, shall solemnize the marriage of any person whose former partner is still living." In writing this provision into the body of its canon law, the Chinese Holy Catholic Church (Chung Hua Sheng Kung Hui), meeting in its seventh triennial synod at Hangchow, April 25th to May 2d, placed itself squarely on record as being loyal to Catholic doctrine and discipline regarding the Sacrament of Holy Matrimony.

The bishops and delegates of the Anglican communion in China, coming from

in the West in welcoming the full cooperation of women in her legislative councils. Perhaps, however, national and ecclesiastical differences lay back of the unwillingness of the synod to accept the suggestion regarding a standard Book of Common Prayer, which would supplant the various books now in use in different dioceses. All that could be agreed upon was that the services of Morning and Evening Prayer for common use might be prepared and presented to the next synod, together with translations of the Lord's Prayer, the two Creeds, and the Confession and Absolution (from the daily offices) in the "national language."

The same caution seemed to mark the



BISHOP MATSUI
AND CHINESE
DELEGATES

eleven dioceses, gathered on the Feast of St. Mark's, April 25th, and the first business was to organize. The bishops elected as their chairman the Rt. Rev. Frank L. Norris, D.D., the S.P.G. Bishop in Peiping (the former Peking), who, succeeding Bishop Roots and before him Bishop Graves, is thus the first English Bishop to become Primate of the Chinese Church. As such he was the celebrant at the offering of the Holy Sacrifice the next morning, when the synod made a corporate Communion. On Sunday afternoon the synod listened at Evensong to an excellent sermon on unity by the Rt. Rev. P. Lindel Tsen, Assistant Bishop of

synod's dealing with a proposed new hymnal for use in the eleven dioceses, some delegates expressing a fear of being bound to use any one hymnal, so that the committee, which had done a very excellent piece of work, was simply re-appointed and instructed to "carry on." There seems, however, to be a possibility that several large Protestant denominations in China may adopt our proposed new hymnal in whole or in large part, in which case there may eventually come into being a union hymnal of very wide circulation. One of the most delightful occasions of the synod was a concert given under the leadership of Miss Hammond,



THE FIVE CHINESE
BISHOPS

Honan, who last year was the first Chinese member of the episcopate to attend a Lambeth Conference. The Rev. Sen Tze Kao, priest-in-charge of St. Paul's Church, Nanking, made an able chairman of the lower house, though in a tight place he had the rich experience of Dr. Hawks Pott, the vice-chairman, to fall back on.

WOMEN SIT IN COUNCILS

The business sessions of the synod, which continued from Monday to Saturday, considered many matters of importance, reaching conclusions in them all with the utmost good feeling. Indeed, the most satisfying feature of the synod was the cordial fellowship between Chinese and foreigners (English, Irish Canadian, and American), Catholics and Evangelicals, men and women—for the youthful Church of China is ahead of her mother

at which certain hymns from the proposed new hymnal were presented.

DISCUSS PROBLEM OF UNITY

In connection with the report of the standing committee on Unity, the synod took the important action of voting to enter the National Christian Council of China, though tentatively, for a three year period, and elected six representatives. The synod also expressed approval of joint meetings for prayer and the discussion of the problem of unity, together with common efforts of evangelism in cooperation with other Christian bodies. A vote of sympathy for the suffering Church of Russia was also passed by the synod.

Resolutions were passed by both Houses, asking that the standing committee be prepared to bring the matter of religious liberty to the attention of the govern-

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ment, when it may appear to be opportune; and to be ready to cooperate with other Christian bodies in the appeal for larger religious liberty, when in its judgment such appeal seems to be advisable.

Among other matters dealt with by the synod were (1) the transfer to the diocese of Anking from the diocese of Victoria-Hong Kong of the southern part of the province of Kiangsi, and (2) the election of a registrar. To the standing committee was referred the important matter of the incorporation of the General Synod or official registration with the National Government, in order to give the Chinese Holy Catholic Church, as distinct from the foreign missionary societies, legal status, the right to hold property, etc.

On Wednesday the two Houses met in joint session as the board of missions, but before organizing, the chairman of the House of Bishops presented the Bishop of

GIFT OF THREE WINDOWS MADE TO ST. THOMAS', NEW YORK

NEW YORK—Three windows have just been placed in St. Thomas' Church, Fifth avenue and 53d street, New York. They have been made in England by James Powell and Sons, Ltd., and are the gift of the members of the Fahnstock family who gave the stone carved reredos which covers the whole western end of the church above the altar.

Three-quarters up the reredos is pierced by three windows, a large one in the center and two smaller ones on either side. The glass which has filled the windows up to now has been temporary and is now replaced by these of stained glass.

The windows have no design, no figures in them, because it was felt that any figures would take away from the beauty of the reredos of which the windows are



BISHOPS AND DELEGATES

Here is shown Bishop Matsui with Bishop Norris, of Western China, seated at his right. Second over from Bishop Norris is Bishop Curtis of Chekiang.

Tokyo, the Rt. Rev. P. Y. Matsui, D.D., who gave a most illuminating address on the close relations that have existed from the first between the Holy Catholic Church of Japan and that of China.

In opening the joint session, the president of the board of missions, Archie Tsen, presented his message in devout and impressive words.

PROPOSE TO RAISE EPISCOPAL ENDOWMENT FUND

The chief proposal in Mr. Tsen's report was that an episcopal endowment fund for Shensi of \$20,000 be raised during the next triennium, so that at the General Synod of 1934 the bishops might elect a Chinese bishop to head the work in this missionary diocese, which is staffed and supported entirely by the Chinese Church. Pledges began to be made from the floor, and before the synod adjourned the sum of \$21,800 had been pledged.

That same interest was evinced by a dinner given during the week in honor of the five Chinese who have been elevated to the episcopate in the Church, Bishop Matsui of Tokyo, another Oriental Bishop, being present as guest of honor.

Before closing, the synod voted to accept the invitation of the Bishop and delegates of Anking to hold the next synod in 1934 at Wuhu. On Saturday afternoon, May 2d, the synod returned to Shanghai in a body, and united in a final service of thanksgiving at Holy Trinity Cathedral on Sunday afternoon. The preacher was the Rt. Rev. T. S. Sing, D.D., Assistant Bishop of Chekiang, the first Chinese Bishop to be consecrated, now retiring because of old age.

MEMBERS of the Order of Sir Galahad in various American parishes have been making gifts, through the Church Periodical Club, for books to be sent to Galahad groups now being formed in China.

a part and which contains the representations of many saints and martyrs of the Church. There is, however, a grisaille pattern in lead which is disguised by the color of the glass. The result is a rich jeweled effect produced by small pieces of red and blue glass. The background is a beautiful Canterbury blue covered with splashes of deep, gorgeous red. This blue is the same shade that is produced in the windows of Chartres and is often called the Canterbury or Chartres blue. The red used in the window is called gold ruby. Some bits of green and purple have been worked into the windows to produce the blue effect.

These windows are examples of the finest glass obtainable and, as the light filters through them, there is produced that ethereal effect that one experiences in the Cathedral at Chartres.

FEDERAL COUNCIL PLANS STATEMENT ON PEACE

NEW YORK—The Administrative Committee of the Federal Council of Churches has asked the Commission on International Justice and Goodwill "to prepare, for ultimate submission to and adoption by the quadrennial meeting of the Federal Council in 1932, a comprehensive statement of Christian ideals, principles, and methods for the achievement of permanent world peace, for recommendation to the Churches for their study and stimulus."

The Commission on International Justice and Goodwill invites the Churches of Christ in America to collaborate with it in the preparation of this statement. Ministerial associations, councils of churches, denominational peace committees, adult Bible classes, women's missionary groups, young people's societies, Church school classes, and other Church bodies are invited to study the problem of the Churches and world peace.

A discussion outline has been prepared

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EAST CAROLINA CHURCH
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WILMINGTON, N. C.—The Church schools of the following parishes and missions of the diocese of East Carolina reached or exceeded their goals by contributions reported through the Lenten mite box offering: St. James', Wilmington, 272%; Good Shepherd, Wilmington, 213%; St. Cyprian's, New Bern, 160%; Christ Church, Kinston, 116%; St. John's Church and Mission, Wilmington, 116%; St. Andrew's, Wrightsville Sound, 115%; Good Shepherd, Tolar-Hart village, 105%; St. Paul's, Greenville, 102%; Grace Church, Woodville, 101%; Christ Church, Elizabeth City, 100%; St. Thomas', Ahoskie, 100%; St. James', Belhaven, 100%; St. John Evangelist, Edenton, 100%; St. Joseph's, Fayetteville, 100%; St. Augustine's, Kinston, 100%; St. Luke's, Winterville, 100%; St. Matthew's, Yeatesville, 100%.

St. James' Church School, Wilmington, which gave the highest percent beyond its goal, is the banner school of the diocese for this year.

as a suggested course of study and may be obtained by writing the Federal Council at 105 East 22d street, New York City.

A petition is also available on the World Disarmament Conference which, when signed, will be sent directly to the President. The success of the World Disarmament Conference depends upon the effective expression of public opinion.

GENERAL SEMINARY STUDENT
SAILS FOR HOME IN JAPAN

NEW YORK—The Rev. L. S. Mayekawa sailed June 10th from Seattle on the *Yokohama Maru*, returning to his parish in Sendai, Japan, after a year's study in the General Theological Seminary. On May 27th he received from the seminary the degree of Bachelor of Sacred Theology. Before sailing he had brief visits with the Rev. John Yamazaki of St. Mary's Japanese Mission, Los Angeles, and the Rev. John Sakurai, S.S.J.E., of the Japanese Mission, Christ Church, in San Francisco.

Sendai is a large and important city in the northern diocese of Tohoku; the influence of the Church there is correspondingly important. Mr. Mayekawa's congregation, which is self-supporting, is so progressive that it sent him abroad for this year of study, paying his expenses and continuing his salary. Presenting him at a farewell service in the chapel at Church Missions House on May 28th, Dr. John Wood told of the recent baptism and still more recent death of Mr. Mayekawa's aged mother. Mr. Mayekawa himself spoke of the gratitude of the Japanese Church for such gifts as those given for reconstruction after the great earthquake and for St. Luke's Hospital. Still more important, he said, were the missionaries. He spoke especially of Bishop Williams, "a saint just like St. Francis," even to his preaching to the birds, only he did it in deeds rather than in words for every morning he fed the sparrows at his window. Mr. Mayekawa said that progress in the Japanese Church sometimes seems so slow, he wonders at the patience of the missionaries, but without patience the work would simply stop. He had prayed for his mother's conversion, he said, for thirty years.

BISHOP CASADY ILL;
CANCELS ALL ENGAGEMENTS

OKLAHOMA CITY, OKLA.—The Rt. Rev. Thomas Casady, S.T.D., Bishop of Oklahoma, is suffering from nervous exhaustion. Acting upon the orders of his physician, he has been reluctantly compelled to cancel all engagements for the next three months. He had decided to take no vacation this summer, and had agreed to speak at various conventions and occasions throughout the summer, but this has proven to be impossible.

FOUR MEMORIALS DEDICATED
AT LONG BRANCH, N. J.

LONG BRANCH, N. J.—The dedication of four memorials, including an organ, was held recently at St. James' Church, Long Branch. Citations of the memorials were in charge of the Rev. M. A. Barnes, rector, and four vestrymen, Bryant B. Newcomb, A. J. Ripley, and W. C. Hayden. The organ was a memorial of Miss Harriet E. Buckingham, who during her lifetime had presented to the parish the present rectory.

Other memorials dedicated were choir canopies, a gift of Miss Ellen Bowser, in memory of her sister, Margaret; an alcove in memory of Benjamin Monteith; and a tablet in honor of Joseph Clayton, who was sexton of the parish for thirty-four years.

RECTOR OF CHARLESTON, S. C.,
CHURCH CONVALESCING

CHARLESTON, S. C.—The Rev. William Way, D.D., rector of Grace Church, Charleston, who has been ill since Easter, has returned from the Riverside Infirmary, and is rapidly regaining his health. On the advice of his physician, however, Dr. Way has been allowed a three-months' vacation by his vestry for convalescing. During his absence the services at Grace Church are in charge of the Rev. William Jenkins of the diocese of Long Island, as locum tenens.

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By Sarah Emilia Olden

With Foreword by the Rt. Rev. Hugh Latimer Burleson, D.D.
Missionary Bishop of South Dakota

The People of Tipi Sapa (pronounced Tee-Pee Say-pa), a story of the Dakotas, known to the world as the Sioux, was written around the life of the late Rev. Philip Joseph Deloria. Mr. Deloria was known to his own people as Tipi Sapa (Black Tent) and was for many years rector of St. Elizabeth's Mission at Standing Rock, South Dakota.

At the age of 77, May 8, 1931, Tipi Sapa, the old Sioux chief, died. He was given the joy of living until his only son, Vine, was graduated from the General Theological Seminary, New York. Vine will carry on the work with his people at Pine Ridge, South Dakota.

Tipi Sapa was hereditary chief of the Yankton Sioux, and gave up that office to enter the ministry. In this little book he tells in a very simple and humble way the interesting story of his people, their home life, social customs, and folklore. He also shows how Christian teaching has made of the Indians many devoted and faithful followers of our Lord.

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INSTALL RECTOR AT LYNCHBURG, VA.

LYNCHBURG, VA.—At a service at St. John's Church, Lynchburg, recently the Rev. Robert Alexander Magill was installed as rector. The Rt. Rev. Robert Carter Jett, D.D., Bishop of the diocese, read the office of institution. Others taking part in the service were the Rev. Carleton Barnwell, rector of St. Paul's; the Rev. W. G. Pendleton, D.D., of Grace Church; the Rev. G. P. Gunn, rector of the churches at Altavista and Evington. The Rev. Warren A. Seager, of Emmanuel Church, Covington, made the address.

It was especially fitting that Mr. Seager should be the speaker on this particular occasion. The two were students together at Virginia Seminary and after graduation there both spent five years in China, and now they are both members of the family of clergy in the diocese of Southwestern Virginia.

Mr. Magill came to Lynchburg from Gloucester, taking up his new work on April 15th, though the formal service of installation was necessarily delayed until now. His address in Lynchburg is 320 Woodland avenue.

QUINTARD MEMORIAL TABLET DEDICATED AT SEWANEE

SEWANEE, TENN.—On Alumni Day, June 8th, the Rt. Rev. T. F. Gailor, D.D., chancellor of the University of the South, accepted and dedicated a tablet in the university chapel, erected by the alumni to the memory of Bishop Charles Todd Quintard, first vice-chancellor of the university.

Bishop Gailor gave the following brief review of Bishop Quintard's responsibility for the re-founding of the university:

"On October 10, 1860, a great meeting was held on the Sewanee plateau, and Bishop Polk of Louisiana laid the cornerstone of the first university building. Then came the Civil War, when the domain became the battleground of the contending armies, and the buildings were destroyed and the cornerstone itself blown up with gunpowder.

"On September 6, 1865, the convention of the diocese of Tennessee elected Dr. Quintard bishop, and immediately he addressed the convention, urging a revival of the movement to a establish a Church university at Sewanee. A member of that convention, Maj. G. R. Fairbanks, has left the following description of the existing conditions, viz: 'There was no university. Bishops Polk and Otey were dead. The endowment was gone. The buildings were in ashes. The southern dioceses were occupied by federal troops. And this action of the newly elected Bishop of Tennessee was the single spark that held the life of the university.'

"On January 13, 1866, Bishop Quintard sent out a letter to all the surviving members of the board of trustees, requesting them to meet with him and take counsel for the revival of the scheme for rebuilding the university; and on March 22, 1866, Bishop Quintard and two clergymen, and one layman, Major Fairbanks, visited the university place, made their way through the tangled undergrowth, and raised a cross on the spot where St. Luke's Hall now stands and re-dedicated the domain to the service of Christian education, reciting the creed and singing the *Gloria in Excelsis*.

"On October 11, 1866, three bishops, two clergymen, and two laymen met at Sewanee in response to Bishop Quintard's appeal, and passed a resolution requesting Bishop Quintard to go ahead and raise money, if he could, and re-establish the university.

"February 13, 1867, in Montgomery, Ala., Bishop Green, who had become chancellor on the death of Bishop Elliott, held a meeting of the trustees of the university, and all they did was to elect Bishop Quintard first vice-chancellor, who was 'charged with the duty of soliciting subscriptions and otherwise advancing the interests of the university.'

As a matter of fact the whole enterprise was made dependent upon Bishop Quintard's interest and labors; and very nobly and generously with loving self-sacrifice, for more than thirty years, he accepted and discharged the responsibility.

He visited England and attended the Lambeth Conference of 1867 and succeeded in enlisting the active coöperation of many leading men and women. With the gifts he received from England he built Tremlett and St. Luke's Halls. Up to the time of his death, February 15, 1898, he made his residence at Sewanee.

CANON OF MANILA CATHEDRAL ON FURLOUGH

MANILA, P. I.—The Rev. Benson Heale Harvey, canon missionary of the Cathedral of St. Mary and St. John, Manila, left that city early in May for a well earned furlough in Europe and the United States. During his stay of four and one-half years in the Philippine Islands, Mr. Harvey covered an amazing total of miles in his work carrying the ministrations of the Church to isolated American and British people. The travels took him into more than two-thirds of the forty-eight provinces of the archipelago, as far south as Sitankai, of the Sulu group, and as far north as Vigan in Ilocos Sur—a distance of one thousand miles by actual measurement but in time a two weeks' journey apart. As canon missionary, to reach his scattered congregation he has gone over land and sea; by trail and river; over mountains and across valleys; by steamer, rail, and plane; by motor, bus, and launch; by Filipino *banca* in the lowlands; by Moro *vinta* in the southern isles and by primitive bull cart; and afoot where none of these were to be found. Mr. Harvey has probably traveled more extensively in his short ministry than many a man who has lived in the Philippines a quarter of a century or more. His hosts have been of many nationalities and religious faiths. His Church services have been conducted in school houses, army post chapels, laborers' dormitories, private homes, and public market places. He has acted as rector of the Manila Cathedral, to Americans and Europeans.

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ALBERT MELVILLE FARR, PRIEST

MADISON, N. J.—The Rev. Albert Melville Farr, lecturer and writer on mysticism, died at his home here on Friday, June 12th, at the age of 48. For the past twelve years he had at his own request been assigned to various clerical duties and had not been attached to any particular church.

The Rev. Mr. Farr was born in Athol, Mass., January 10, 1883; was graduated from Boston University in 1907, and from the General Theological Seminary four years later. He was ordained deacon in 1911 by Bishop Lines and priest the following year by Bishop Thomas. After a few months as curate of St. Paul's in Englewood, he spent two years as rector of St. John's Church in Powell, Wyo. He was rector of St. John's Church, Newark, from 1914 to 1919.

ALFRED W. PANNELL, PRIEST

TOPEKA, KANS.—On Saturday, June 6th, the Rev. Alfred W. Pannell died in Christ's Hospital, Topeka, Kansas, after a lingering illness of two years' duration.

Born in Essex, Eng., on September 22, 1872, Mr. Pannell came to America in response to a call from a friend in Arkansas City, Kans., in 1914. Following his preliminary education in England he attended the S. P. C. K. College in London and the great Cathedral school. Soon after his arrival in Kansas he entered the ministry of the Church, graduating from the Kansas Theological School in Topeka, and was ordained to the diaconate by the late Bishop Millsbaugh in Grace Cathedral in 1916. He was ordained to the priesthood by the Rt. Rev. James Wise, D.D., Bishop of Kansas, on May 17, 1918.

His first charge was Trinity Church, Eldorado, where he served for ten years. Besides taking care of his ministerial duties, he was president of the Welfare Association, chairman of the Red Cross, scoutmaster, prelate for the commandery, worthy patron for the Eastern Star, advisor for the DeMolays, chairman of the County Health Nursing Association, chaplain of the Elks, state chaplain for the Elks, vice-president of St. Luke's Hospital, and an official in the Rotary Club.

Mr. Pannell moved to Marysville early in 1925 and became priest-in-charge of the church there. He also had charge of the missions in Blue Rapids and Irving. He organized the first Boy Scout work in this community and his troop is well known in all Boy Scout circles.

He is survived by one sister, Mrs. Harry Franzman of Winnipeg, Can., and a brother in Essex, Eng. The funeral service was held in Grace Cathedral, June 8th, the Rt. Rev. James Wise, D.D., being in charge, assisted by the Very Rev. E. L. Skinner and the Ven. Leonidas W. Smith. About fifty Boy Scouts from Marysville and Eldorado attended the services in the Cathedral and at the cemetery.

MRS. H. GIBBS CHASE

BROOKLYN—Mrs. H. Gibbs Chase, wife of the director general of the Confraternity of the Mystical Life, died June 6th in St. John's Hospital, Brooklyn.

Mrs. Chase was born in Pottsville, Pa., in 1869, a daughter of the late Rev. C. H. Kidder of Asbury Park, N. J. The late Rev. Scott Kidder, rector of St. Luke's, at Saranac Lake, was a brother. She was prominent in her own right as an organist, serving for years in churches in the dioceses of New Jersey, Newark, and Brooklyn.

Besides her husband, the deceased leaves a sister. Funeral services were held Tuesday, June 9th, at St. John's Chapel, Brooklyn.

ALBERT T. GARDNER

PHILADELPHIA—Albert T. Gardner, for more than fifty-six years organist of St. Matthew's Church, Philadelphia, died on Wednesday, June 10th, of paralysis at the age of 73.

Besides being organist, Mr. Gardner was pianist, 'cellist, and composer. He never missed a service in fifty-three years, except when he spent three months abroad.

THOMAS HEATHCOTE HAMMOND

WILLIAMSPORT, PA.—On June 4th a generous benefactor to the Church, Thomas Heathcote Hammond of Williamsport, died. For many years he had been a vestryman of Trinity Church. Through his efforts Trinity's parish house was built. His interest also extended to All Saints' Church where he taught in the Church school for many years. He served on the standing committee, and made generous gifts to the diocese. In 1928 he was a deputy to the General Convention. The missions of the Church both at home and abroad profited by his beneficence.

At the funeral services held June 8th, the rector of Trinity, the Ven. Charles E. McCoy, was assisted by the Rev. Lewis Nichols, president of the standing committee and representing the Bishop of Harrisburg.

MRS. SAMUEL BAILEY MCGLOHON

SAVANNAH, GA.—Mrs. Pattie Maury McGlohon, wife of the Rev. Samuel Bailey McGlohon, rector of St. Paul's Church, Savannah, died on June 4th after an illness of 18 months and was buried on the morning of the 6th from the church, the clergy of the other parishes and the Rev. F. North-Tummon, retired, taking the service. Interment was in Bonaventure Cemetery.

Mrs. McGlohon was born in Somerville, Tenn., the daughter of Thomas John Thomas and Cary Maury Thomas, but had

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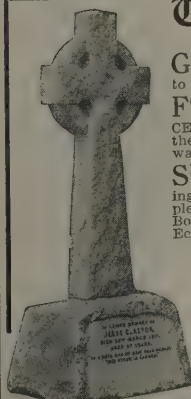
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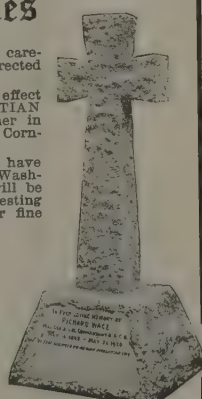
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lived in Savannah for the past 23 years. She was an active member of the Daughters of the King, the Woman's Auxiliary, and the parish Aid Society. Besides her husband, Mrs. McGlohon leaves three married daughters and five grand-children.

ELIZABETH WORCESTER

NEW YORK—Miss Elizabeth Worcester of Greenwich, Conn., a sister of the Rev. Dr. Elwood Worcester, founder of the "Emmanuel Movement" for healing by prayer, and rector for many years of Emmanuel Church, Boston, died suddenly on Friday morning, June 12th, in New York. She was also an aunt of the Rev. Worcester Perkins, rector of the Church of the Holy Communion, New York.

The funeral was held at her home in Greenwich by the Rev. Mr. Perkins and the Rev. Dr. Frederick G. Budlong, rector of Christ Church, Greenwich. Burial took place in Putnam Cemetery.

JOHN G. ZABRISKIE

PATERSON, N. J.—John G. Zabriskie, composer, director, and organist at St. Paul's Church, Paterson, died of heart disease June 12th, at his home here. He was born here 62 years ago and entered the employ of the Erie railroad, but soon resigned to devote his entire time to music.

Two brothers survive him.

NEWS IN BRIEF

ALBANY—The sixty-first commencement of St. Agnes' School for Girls, Albany, was held at the school and at the Cathedral of All Saints, June 4th. Commencement exercises, with awards for scholarship and other prizes were in the study hall of the school, the Rt. Rev. G. Ashton Oldham, D.D., president, officiating. The procession of nearly two hundred and fifty girls, followed by the principal, faculty, and members of the Board of Governors in academic gowns, passed to the cathedral, where a sacred service was held, with an address by the Bishop. At the close of the service Bishop Oldham distributed the diplomas to the fourteen graduates.

ARKANSAS—Dr. W. P. Witsell, rector of Christ Church, Little Rock, preached the baccalaureate sermon at the University of Arkansas commencement exercises on June 7th. Certificates were issued to 250 graduates, the largest graduating class in the history of the university.

CHICAGO—Royal D. Smith of St. Augustine's Church, Wilmette, Ill., was elected president of the Catholic Club of Chicago for the ensuing year at a meeting of the club held May 26th. The first meeting was held at the Church of the Atonement on the evening of June 10th.

COLORADO—Notable improvements have recently been made in the property of Grace Church, Colorado Springs, including new windows in the choir, memorializing several laymen who gave much personal service to Church activities. Each window represents a Christian virtue.—A new Austin organ, costing over \$10,000, has recently been installed, adding much to the appointments of St. John's Church, Boulder.—The woman's guild of All Saints', Sterling, has recently paid off the mortgage on the rectory, held by the American Church Building Fund, so that the property is now free of debt.—The Sisters of St. Anne, Denver, have taken over the work of the Preventorium formerly operated by the Junior League. They will also conduct a summer camp for children in Indian Hills on the site formerly occupied by Ascension Camp. The Sisters also have plans for the erection of a new convent to be built on property adjoining St. Andrew's Church.—Under the auspices of the diocesan department of social service, a committee of volunteer workers has for the past year or two been carrying on an experiment in occupational therapy in the state general hospital at Denver, as well as making itself responsible for all the friendly visiting there. Recently the chairman of the department received a letter from the hospital expressing gratification and appreciation for this work, and the hope that it might become a permanent feature in the administration of the hospital. Tribute was also paid

to the Church Convalescent Home for the valuable contribution it is making in the care of convalescent women when discharged from the hospital.

COLORADO—The Altar Guild of St. Barnabas', Denver, made two sets of altar Communion linens during Lent, which they gave to Bishop Ingley for distribution. He sent them to St. George's, Leadville, and St. Luke's, Westcliffe. The guild also made two surplices which they gave to the Bishop for distribution where most needed.—The boys of the Colorado Military School, the Rev. G. H. Holoran, superintendent, made a Lenten Mite Box Offering of \$20. Bishop Ingley recently confirmed a class for the school.—St. Thomas' Church, Alamosa, is worthy of citation for having paid in full, before May 1st, their entire diocesan assessment for 1931 and National Council quota for 1931, amounting to \$288. The rector, the Rev. H. S. Kennedy, gave seven baccalaureate sermons this spring throughout the entire San Luis valley.

W. O. Richards, who has been attending St. John's College, Greeley, for the past year, re-opened the work of the Church along the Moffat Road June 1st, officiating regularly at Steamboat Springs and Oak Creek, and ministering to other points in northwestern Colorado as occasion requires.—The Woman's Auxiliary has made a gift of new curtains to Hart House, Evergreen. The work of making the curtains has been done by the Auxiliaries of St. John's Cathedral, St. Barnabas' Church, and St. Thomas' Church, Denver.

DULUTH—The sixth Cass Lake, Minn., summer school, diocese of Duluth, will be held from June 21st to 26th, inclusive. A large representation is expected.

EAST CAROLINA—The senior camp for young people of Washington opened on June 15th, and will continue through Sunday, June 28th, at Camp Leach, near here. Bishop Darst is the director. The junior camp will immediately follow the senior camp, beginning on Sunday, June 28th, and closing Sunday, July 12th. The Rev. F. D. Dean, M.D., will be director.

FOND DU LAC—The dioceses of Fond du Lac and Eau Claire will unite in holding a Young People's Camp Conference at Nepco Lake, near Wisconsin Rapids, Wis., from June 25th to 28th. Leaders will be the Rt. Rev. Harwood Sturtevant, D.D., Bishop Coadjutor of Fond du Lac; the Rev. H. M. Keyes, vicar of St. Boniface's Church, Chilton; the Rev. C. J. Miller, D.D.S., vicar of St. Ambrose's Church, Antigo; the Rev. A. J. Dubois, vicar of Eagle River and Minocqua; and Miss Caroline Averill, field secretary of the Girls' Friendly Society. Bishop Sturtevant will serve as chaplain, and the Ven. W. C. Way, rector of St. John's Church, Wausau, and chairman of the diocesan department of religious education, as conference director.

GEORGIA—The annual diocesan convention of the Young People's Service League was held in Augusta, May 23d to 25th. Bishop Reese made the address and Columbus was chosen as the next convention city, when the meeting will be held jointly with the diocese of Atlanta. Officers elected included: Albert Nichols, Savannah, president; Albert Cadle, Augusta, and Bill Lynes, Savannah, vice-president; Sam Dunham, Augusta, treasurer; Helen Gignilliat, Savannah, secretary; and Alice Howe, Savannah, gift-fund treasurer. Mrs. W. J. Cranston, Augusta, Mrs. J. W. Griffith, Savannah, and the Rev. John B. Walthour, Savannah, were elected counsellors.—Bishop Reese celebrated the 23d anniversary of his consecration as Bishop on May 20th and received numerous congratulatory letters from all over the diocese. He was consecrated in Christ Church, Savannah. Mayor Thomas M. Haynes, who was recently elected by City Council to fill the unexpired term of the Hon. Gordon Saussy, resigned, is a vestryman of St. Michael and All Angels' Church, the Rev. Joseph Burton, rector. Mr. Haynes has been mayor of Savannah before, but refused to run for a second successive term due to pressure of private business, he being district manager of the Standard Oil Company.

HARRISBURG—Recent memorials to Christ Church, Williamsport, the Rev. Hiram R. Bennett, rector, were the gifts of two candlesticks and wall sconces from St. Paul's Church, Baltimore. These were given by Mrs. John H. Doebler in memory of her brother, Louis Maderia.—The Rev. Hiram R. Bennett was the preacher of the baccalaureate sermon at the State Teachers' College, Mansfield, on Whitsunday.—On Trinity Sunday in Trinity Church, Williamsport, the Ven. C. E. McCoy, rector, was celebrated the sixty-fifth anniversary of the consecration of Trinity, and the first visitation of the new Bishop of Harrisburg, the Rt. Rev. Dr. Wyatt Brown. Archdeacon McCoy presented twenty-eight candidates for Confirmation.



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IDAHO—The 38th commencement of St. Margaret's Hall, Boise, was held on the school campus, May 29th. The Rt. Rev. M. S. Barnwell, D.D., made the commencement address. Prizes were awarded to Miss Blanche Chaney for scholarship, Miss Margaret Sneed for neatness, and Miss Alma Davey for athletics, and school crosses were presented to each graduate. The baccalaureate service was held in St. Michael's Cathedral on the morning of Whitsunday, the dean of St. Michael's, the Rev. F. A. Rhea, preaching the sermon.—The Indian work on the Fort Hall Reservation has had quite a marked advance this year, with almost fifty baptisms and more than forty confirmations. The Rev. R. S. Stringfellow is chaplain at the mission school of the Good Shepherd.

IOWA—An unusual pre-commencement event at St. Katharine's School, Davenport, this year was an early out-door celebration of the Holy Eucharist on Corpus Christi Day. The Guild of the Holy Child had recently erected an altar on the historic Mass mound, the worshipping place of the early settlers and Indians. The altar was given as a memorial of the blessing of Davenport by the missionary priest, Fr. Van Quickenborne, as a protection against the violent storms then prevalent. The service was very beautiful and impressive. Dean Philbrook celebrated, and at the end of the service repeated the historic blessing of the pioneer Mass. The graduating class numbers fourteen. This class presented the school with a much needed stage curtain for the gymnasium. The baccalaureate service was held at Trinity Cathedral. Dean Philbrook celebrated, and the Rt. Rev. H. S. Longley, D.D., preached.

KANSAS—At a recent meeting of the Topeka Ministerial Association the dean of the Cathedral was elected president. The association has taken the lead in organizing the community for unemployment relief. During the winter of last year a committee of citizens spent some \$20,000 administering a commissary at which men and families were given food-stuffs in return for their labor on public works. The coming year the citizens' committee on employment is going more deeply into the problem and is planning on more thorough measures for the relief of the unemployed.

LOS ANGELES—The spring convocations of San Bernardino and Los Angeles have been held recently. The former met at St. John's, San Bernardino, on May 15th, and the Los Angeles convocation met in the new St. Luke's, Pomona, on May 20th.—The May garden party, held annually in the interest of the diocesan Home for the Aged, was held May 21st in Alhambra. The party served as an occasion for introducing Miss Parrish who has recently been appointed superintendent of the Home. Many generous gifts were made during the afternoon, including one of \$1,000 and another of \$500.—The South Pasadena home of the Rev. and Mrs. David R. Covell was the setting for a garden party in the interests of the Los Angeles City Mission Society on May 26th. The pressing need of the moment is for a third priest to be added to the present staff of two priests and a deaconess working among thousands of persons in the many hospitals and institutions, both public and private, in the city and county of Los Angeles. The sum of \$3,000 is asked to finance this additional worker for one year.—The first anniversary of the consecration of the Rt. Rev. Robert B. Gooden, D.D., Suffragan Bishop, was commemorated by the Los Angeles clericus on May 27th in the chapel of the Harvard School, of which the Bishop had been headmaster for twenty years. Bishop Gooden was celebrant and was assisted by his successor as headmaster, the Rev. H. H. Kelley. A Prayer Book and Bible with the Apocrypha, bound in one volume conveniently for traveling, was presented to the Bishop. The disappointing feature was the absence of Bishop Stevens whose physician thought it unwise for him to attend.

LOS ANGELES—The School of Nursing of the Church's own Hospital of the Good Samaritan held its commencement service in St. Paul's Cathedral, as also did the Orton School for Girls. The Canadian Legion were guests of the Cathedral on one Sunday in May and on Empire Day, May 24th, the church was well filled with Americans of British birth at the evening service. At this service the lessons were read by the British Consul and the sermon of the occasion was preached by the dean, the Very Rev. H. Beal, D.D.—Deaconess Mabel L. McKinlay, for four years in charge of the diocesan Home for the Aged, has become parish deaconess on the staff of Holy Trinity Church, Alhambra.—The Rt. Rev. H. J. Mikell, D.D., Bishop of Atlanta, was a recent visitor in Los Angeles, where he officiated at the installation of a chapter of his fraternity, of which he is the national head, at the University of California.

MASSACHUSETTS—The "members' program" for the Wellesley Conference for Church Work

is just off the press. Beginning Monday, June 22d, the conference will close on July 2d. Speakers will be the Rev. Spence Burton, S.S.J.E.; Howard B. Gill, who is superintendent of the Prison Colony at Norfolk, Mass.; Bishop Casady of Oklahoma; Dr. Charles H. Boynton, one of the builders of Wellesley Conference; the Rev. Arthur M. Sherman, S.T.D.; the Rev. William B. Spofford; Prof. William Nunn; the Rev. Dr. Bernard I. Bell; and the Rev. C. Leslie Glenn. The whole conference program has been the result of long and careful planning. There has never been a more interesting, varied, timely or valuable Conference for Church Work at Wellesley announced than this of 1931.

MINNESOTA—The diocesan branch of the Woman's Auxiliary held its annual meeting in St. Paul's Church, Winona, May 27th, with 300 women present. Of unusual interest was the talk by the Rt. Rev. Alfred A. Gilman, Suffragan Bishop of Hankow, who told of the work of the Church in China. Miss Grace Lindley, national executive secretary of the Woman's Auxiliary, gave an outline of the work of the Auxiliary, laying particular stress on the work made possible by the United Thank Offering, and the plans and purposes of the triennial at Denver. The following were elected as delegates and alternates to the triennial of General Convention: Delegates, Mrs. George J. Allen, Rochester; Mrs. G. H. Crouse, Mrs. J. O. Bach, and Mrs. G. A. N. King, Minneapolis; and Mrs. Lee Lockwood, St. Paul. Alternates, Mrs. D. R. West, Minneapolis; Mrs. C. W. Scott, Mrs. Chas. Spencer, and Miss Cornelia S. Scandrett, St. Paul; and Mrs. Ralph Brownson, Jr., Hastings.

MISSOURI—The baccalaureate sermon to the graduating class of St. Luke's Hospital, St. Louis, was preached by the Very Rev. Sidney E. Sweet, dean, in Christ Church Cathedral the evening of Whitsunday. The Rev. Rufus D. S. Putney, superintendent of St. Luke's Hospital, assisted in the service. Diplomas were given to twenty-five nurses, and Robert W. Kelso, director of the community fund, delivered the address.

NEVADA—Two new women workers were appointed at the last meeting of the National Council to come to Nevada as U. T. O. appointees. They are Deaconess Margaret Booz, formerly connected with the diocese of Albany, and Miss Enid Vrooman, a recent graduate of St. Faith's Training School in New York. Deaconess Booz is to be in residence in Dayton, where she will work with the young people and from which she will go out into neighboring communities doing Church school work. Miss Vrooman will go to Hawthorne where she will assist Miss Charlotte Brown in the work and enable Miss Brown to carry on work in nearby communities as well as enlarge the correspondence courses she is carrying on with the isolated folk in the diocese.

NEWARK—Paul Rusch of St. Paul's University, Tokyo, addressed the boys and young men of St. Mary's Church, Haledon, at a Communion breakfast on May 17th. The Rev. Gordon T. Jones is rector of the church.—A community vacation school is planned for Ridgewood this summer. It will be carried on by five churches of the town, Christ Church being one of them. The meeting place will be the church house of Emmanuel Baptist Church.

NEW YORK—The smallest university college of arts, letters, and science in the United States, St. Stephen's College, Columbia University's country college at Annandale-on-Hudson, New York, held its commencement on June 7th and 8th. Twenty-five men, a large class for a small school, received degrees. Of these, six intend to go to theological seminaries and all of the rest but three into other professional or graduate schools.

NORTH CAROLINA—At St. Augustine's College, Raleigh, at its commencement was graduated its first class and gave its first degrees. Ten students received the B.A. degree and two the B.S. The commencement speaker was Dean Herbert E. Hawks of Columbia University. He and Dean Charles H. Boyer of St. Augustine's were in the same class at Yale, the class of 1896. Besides the conferring of the collegiate degrees, nine nurses were graduated from St. Agnes' Hospital, and ten students were given diplomas from the Bishop Tuttle Training School. St. Augustine's has had a long and useful existence as a school, and then as a junior college. Two years ago it became a full-fledged college with the regular four years of academic work. It has already set a high standard of scholarship, and its influence is being felt not only in the south, but among the colored people all over the country.

NORTH CAROLINA—The annual St. Augustine's Conference was held at St. Augustine's College, Raleigh, N. C., June 2d to 6th, with an attendance of about one hundred Negro clergy and Church workers from all parts of the south.

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PITTSBURGH—The Rev. Dr. Frederick Kempster, rector of St. Mark's, Pittsburgh, presented his third class for Confirmation within a year on Trinity Sunday. The present St. Mark's is the union of St. Mark's, Knoxville, and the Church of the Incarnation.—The Rev. John S. Taylor, rector of the Church of the Nativity, Crafton, gave the address at a memorial service for sailors and marines at Point Park, Pittsburgh, May 30th. This service was under the auspices of the McPherson Woman's Relief Corps, No. 60.—The Rev. Dr. G. Philip Jung, rector of Christ Church, addressed the Colonel Andrew Lynn Chapter, Daughters of the American Revolution, June 3d, at Brownsville. Dr. Jung spoke upon the important resolutions adopted at the fortieth congress of the D. A. R.—The clerics of the diocese of Pittsburgh were the guests of Mrs. William F. Shero and Mrs. Frederick Hurd at their June meeting in Greensburg. The wives of the diocesan clergy comprise this organization.—The Woman's Auxiliary of the diocese held their annual picnic at the home of Mrs. A. M. Verner, Oakmont. The speaker was Dr. Mary James of Wuchang, China.

PORTO RICO—The Rev. E. A. Anson, rector at St. Paul's, Fredericksburg, Virgin Islands, is now on furlough, after four years without time off. Just at present no one has been found to help out in the services so St. Paul's may be rector-less for some three months.—The Church school at All Saints' Church, St. Thomas, is undergoing extensive readjustments. Miss Ruth Johnson, a specially trained religious education worker, after doing some special work at St. Andrew's, Mayaguez, has gone to All Saints' and is getting that Church school in working order. It is a very big school and with good organization and direction can accomplish much for the parish. The Rev. Fr. Swinson is rector.

RHODE ISLAND—The historic parish, Trinity, Newport, gave a reception recently to the Rev. Stanley C. Hughes, who completed twenty-five years of rectorship. Bishop Perry and Dean Cotter attended from Providence and there was a representative gathering from all parts of the diocese. The Rev. Mr. Hughes is a member of the standing committee and until this year, when he resigned, a member of the diocesan council. As usual he was elected a deputy to the General Convention. He has an expert knowledge of canons and is chairman of the diocesan committee on canons.

SOUTH FLORIDA—On June 2d the Cathedral School for Girls celebrated its 31st commencement. There were six graduates and one post-graduate. Besides Bishop Mann and Bishop Wing the School had as a guest President Holt of Rollins College, Winter Park, Fla. During Lent the girls made over forty baby garments for the box work of the League and for the miners in the Virginia mountains. The Lenten offering was over a hundred dollars. The alumnae raised \$100 with which they painted the primary building, and the school put on a paint campaign to paint Pell Clark and Parkhill halls and has raised \$365 which will be raised by pledges to \$400 by the end of the summer. Members of the graduating class are entering Tallahassee, Rollins, Adelphi College, Brooklyn, and the University of California. Eleanor Alcott of the class of 1930 won a scholarship for the coming year at Sweet Briar.

SOUTH FLORIDA—Announcement is being made of the third annual camp of the young people of the diocese of South Florida. The camp will be held at the Y. W. C. A. camp at Crystal Beach with the Rt. Rev. John D. Wing, D.D., as director. The camp will open with supper on June 30th and will close with breakfast on July 14th. The cost for the two weeks will be \$18. Last year nearly one hundred young people were in attendance and the same number is expected this year.

VERMONT—A successful retreat for young men, conducted by the Rt. Rev. Samuel B. Booth, D.D., was held at Rock Point, May 23d to the 24th, attended by students and young business men, some of them candidates for holy orders.—Fifty-eight girls have been helped by the Church Mission of Help, Burlington, during the year; seven were baptized during that time, and eight confirmed. There was an average of sixteen in residence during the year.—Among the speakers at the annual meeting of the Woman's Auxiliary, held at Northfield, May 26-27, were Miss Peters of New Mexico, who spoke on the Indian work; Miss Ogden, president of the Maine Branch; and Mrs. W. H. Schofield, of the New Hampshire diocese, who gave a most interesting ad-

dress on India. The United Thank Offering amounted to \$770.88. The following officers were elected: president, Mrs. Edric Weld of Middlebury; secretary, Mrs. George Bradley of St. Albans.—At a meeting of the newly formed executive council of the diocese, it was decided to enter into an agreement with the Church Life Insurance Corporation, with the purpose of establishing a Centennial Memorial Fund, in connection with the centennial of the diocese and of the consecration of Bishop Hopkins, which will be celebrated next year.—A Young People's Conference, for those of high school age, is to be held at Rock Point, July 21-29. The annual diocesan rally is to be held at Rock Point on Labor Day, and the regular conference and retreat for the clergy will be held the same week, continuing from Labor Day.

WESTERN NEW YORK—Hobart College celebrated its 106th commencement and William Smith College its 20th commencement in a joint ceremony held in Williams Hall, Hobart Gymnasium, on June 8th. Sixty students of Hobart, the largest graduating class in the history of the college, and thirty-two students of William Smith, Hobart's coordinate institution for the separate instruction of women, received their degrees.

WEST VIRGINIA—On May 28th, the sixteenth commencement of St. Hilda's Hall, Charles Town, began with the crowning of the May queen, Miss Jaquelin Johnston of Richmond, Va. After the dances of all nations, the queen led the way across the lawn to the flag pole, followed by her attendants and guests, where Mrs. Nellie Tayloe Ross, ex-Governor of Wyoming, presented the flag to Miss Cary Taliaferro. This honor is bestowed each year to the "best all around girl" by a vote of the pupils and faculty. With the singing of the Star Spangled Banner, the new flag was run up, and May Day was brought to a close. The baccalaureate sermon was preached on Sunday morning, May 31st, at Zion Church by the Rev. James Gibson of Covington, Ky. On Monday morning at Peterkin Hall, the Bishop of the diocese, the Rt. Rev. Loyal Gravatt, D.D., made the address, and Miss Duval bestowed the honors and seventeen diplomas to the graduates.

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